

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1884.

EDITED BY

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OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

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PĀLI TEXT SOCIETY.

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(With power to add workers to their number.)

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 1900 pp. have already appeared. The accession of about fifty new members would make it possible to issue 1000 pp. every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pâli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

**.* Subscriptions for 1885 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications *cannot in any case* be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pâli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)

REPORT

OF THE

PÂLI TEXT SOCIETY FOR 1884.

I HAVE again to congratulate the members of the Pâli Text Society on its continued prosperity and activity. I had last year to report that the five-guinea subscribers had risen from 18 to 39. It has now further risen from 39 to 56; and though many of the one-guinea subscribers have fallen off, we have received so many accessions that the total number has now risen from 72 to 85. To these numbers for Europe and America we have to add 6 five-guinea members and 70 one-guinea subscribers in Ceylon; besides which I am able to announce the appearance of two new names (those of Miss Horn and of H.R.H. Prince Prisdang) in the small, but very important list of the donors to our Society. This is very encouraging; as it is not too much to say that it makes the final success of the undertaking a practical certainty if only the work of the Society be carried on in the future with the same energy as it has been in the past.

It is, however, scarcely necessary to say that we want new subscribers, and that especially for two reasons. It is very desirable firstly to increase the extent of the texts issued every year. For 1882 we distributed to each member 496 pages, of which 138 were a Jain text. For 1883 each subscriber received 424 pages. This year we issue 464 pages of our own, and are also able to present to each subscriber for the year a copy of Professor Fausbøll's

edition of the text of the Sutta Nipāta, consisting of 230 pages more. I should much like to be able to issue 800, or even 1000 pages every year. As the Society pays nothing at all for management, this might, I think, be accomplished if we could obtain 200 subscribers in Europe and America. An incidental advantage of this would be that we could issue whole works, instead of parts of works, each year.

Then, secondly, we cannot conceal from ourselves the facts that some of our subscribers may fall off in years to come. We have already lost by death two good friends in Dr. Muir of Edinburgh, and Dr. Burnell of the Madras Civil Service ; and a comparison of this year's list with that of 1882 will show other defections from various other causes. I do hope, therefore, that our members will not neglect to push the claims of our Society among their friends whenever they see a chance of doing so.

Our issues this year are :

1. The Abhidhammattha-saṅgaha.
2. The Tela-kaṭāha-gāthā.
3. The Dāthā-vam̐sa.
4. The Pañca-gati-dīpana.
5. The Sagātha-vagga of the Samyutta.
6. The Sutta-nipāta.

Besides a very interesting and valuable paper of miscellaneous Notes and Queries by Dr. Morris. This, it will be seen, is a more important list than we have hitherto been able to show for any one year.

As regards the first of these, Professor Childers, who would have welcomed our Society so warmly had he lived, was engaged when he passed away in preparing an edition of the Abhidhammattha-saṅgaha, and had transcribed the first four chapters. Professor Fausböll, into whose hands the MS. had come, was kind enough to allow me the use of it. During the year, Mr. S. P. Da Silva Goonesekara, Muhandiram of the District Court at Mātara in Ceylon, sent to me a transliterated copy of the whole text as found in the Mātara MSS. I was very glad to get this manuscript ; for,

though it contained some mistakes, and though the punctuation and division of words were not such as to allow of its being sent in to press as it stood without corrections in nearly every line, still it was on the whole very accurately and carefully done, and was sufficient to form a reliable basis for an edition of the work. I collated it with the four chapters of Childers, and throughout with the complete text as printed in Burmese characters at Rangoon in 1882 at the Burma Herald Press, and corrected the press myself. We have thus been able to give, by our united efforts, an edition of this important abstract of Buddhist psychology and ethics. The author was Anuruddha Thera, who is believed to have lived at Pulatthi (Polon-naruwa) in the twelfth century of our era. He was also the author of a didactic Buddhist poem in classical Sanskrit, now called the Anuruddha Śataka, which we hope to publish in the next issue of the Journal. The letters R., S., and C. in my notes refer to the Rangoon edition, Mr. da Silva's and Prof. Childers's manuscripts respectively.

Very similar in character to the Anuruddha Śataka is the next work of this year, the Tela-kaṭāha-gāthā, edited by Mr. Goonaratne, the Atapattu Mudaliar of Galle, to whom the Society owes so much in many other ways. As he states in his preface, the date of the author is unknown; but the style of the poem clearly shows it to belong to the same period in the history of Ceylon literature to which Anuruddha belonged. It is evidently written by a Pāli scholar, who also knew Sanskrit. Only such a man could have constructed in the elaborate and beautiful metre of the poem so delicate a specimen of mosaic-work in Sanskritised Pāli. The thoughts expressed are not unworthy of their exquisite setting, and we ought to be very grateful to the editor for having given us so striking a sample of the literary work which the scholars of what I may call the Renaissance period in Ceylon were able to accomplish. Professor Pischel of Kiel was good enough to correct the first, and I have myself corrected the remaining proofs of this work; and the text, in spite of its difficulty, will I trust be found correct.

Several beginners have expressed to me the difficulty

which they had experienced in their first attempts to read the MSS. in the Sinhalese characters. I have therefore included in this issue a new edition, in our transliteration, of the Dāṭhā-vaṃsa, of which Sir Coomara Swamy's edition in the Sinhalese character is generally accessible. Dr. Morris was good enough to make a transcript of that edition, and we together collated it with the edition published in Colombo in 1882, by Mīgamuwa Unnānsē. We had intended to collate it also with the Turnour MS. in the Indian Office Library, but that had unfortunately been lent out at the time. It was, however, so evident that the text had been accurately preserved—there being but very slight and unimportant variations between the text, as revised by Baṭuwan Tudāwa, appended to Sir Coomāra Swāmy's translation, and that given by Mīgamuwa—that I did not think it necessary to wait for the Turnour MS. I am responsible for the correction of the press, and the letters B and M in the notes refer to Baṭuwan Tudāwa and Mīgamuwa respectively. Where such accurate pandits agree, there cannot be much doubt as to the reliability of the traditional text.

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladā-vaṃsa* in Sinhalese, is by Dhammakitti of Pulasti-pura, pupil of the celebrated scholar Śāriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parākrama Bāhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Śāriputta, and not (as wrongly stated by Coomara Swāmy¹) Dhammakitti, who was the author of the *Ṭikās* on Candagomi's grammar, on the Samanta-pāsādikā, and on the Pāramattha-jotikā.²

The remaining text appearing in our Journal this year is the Pañca-gati-dīpana. On noticing M. Léon Feer's translation of this poem in his *Extraits du Kandjour*, it seemed to me to be a very suitable text for publication in this Journal, more especially as it is, I believe, unknown

¹ p. 80 of his translation.

² See further my remarks on the *Daladā-vaṃsa* and *Dāṭhā-vaṃsa* in the J.R.A.S. April 1874.

in Ceylon. M. Léon Feer, always ready to oblige, acceded at considerable inconvenience to himself, to my request, and prepared the text for publication from the single MS. at his command.

We are completely in the dark as to what the Pāli scholars of Siam have done in the way of original work, and should be very glad if some one among our friends there would send us an account of it. Meanwhile this little specimen may serve as a commencement.

The full list of work so far accomplished is therefore

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|--|-----------|-------------------------------|
| 1. Aṅguttara, Pt. I | edited by | Dr. Morris, 1882. |
| 2. Abhidhmmattha-saṅgaha | „ „ | (See above, p. x), 1884. |
| 3. Âyâraṅga Sutta | „ „ | Prof. Jacobi, 1882. |
| 4. Kuddha- and Mûla-sikkhâ | „ „ | Dr. E. Müller, 1883. |
| 5. Cariyâ-piṭaka | „ „ | Dr. Morris, 1882. |
| 6. Tela-kaṭāha-gāthâ | „ „ | Goeneratne Mudaliar,
1884. |
| 7. Thera-gāthâ | „ „ | Prof. Oldenberg, 1883. |
| 8. Therî-gāthâ | „ „ | Prof. Pischel, 1883. |
| 9. Dāthâ-vaṇsa | „ „ | (See above, p. xi), 1884. |
| 10. Pañca-gaṭi-dīpana | „ „ | M. Léon Feer, 1884. |
| 11. Puggala-Paṇṇatti | „ „ | Dr. Morris, 1883. |
| 12. Buddha-vaṇsa | „ „ | Dr. Morris, 1882. |
| 13. Sagātha-vagga of the Sam-
yutta | „ „ | M. Léon Feer, 1884. |
| 14. Sutta-nipāta (Pt. I. Text) | „ „ | Prof. Fausböll. |

Of works in immediate progress, and to be published either in the issue for 1885 or in that for 1886, we have a goodly show. The veteran leader in the rise of Pāli scholarship in the West, Prof. Fausböll, of whom we are all so justly proud, will give us, not only a new edition of the Dhammapada, but also a volume supplementary to his text of the Sutta Nipāta, and containing his notes on the work. An important part of this volume will be a complete *index verborum* arranged in dictionary form, and designed to show the manner in which a complete dictionary of the Pāli language ought, in his opinion, to be formed. Now that the time is so close at hand when the new Pāli Dictionary, to be

published by our Society, will have to be commenced, a preliminary labour of this kind, from so high an authority on Pāli, will be doubly welcome. Prof. Windisch is nearly ready with his *Iti-vuttaka*, and so is Dr. Steinthal with his *Udāna*; while Dr. Grünwedel is hard at work on the *Apadāna*, and I am promised an edition of the *Vimāna-vatthu*, by Gooneratne Mudaliar. Besides these we have still to expect the works mentioned on the last page of the *Journal* of our Society for 1883, to which I will only add that I have finally determined to edit the whole of the *Sumaṅgala Vilāsinī*, Buddhaghosa's great commentary on the *Dīgha Nikāya*, concurrently with the text. In this very heavy labour I have been fortunate enough to secure the valuable assistance of my friend Professor Estlin Carpenter, and with his help the first volume of each is nearing completion.

It ought to be mentioned also that arrangements are in progress for publishing editions by Dr. Führer and Dr. Forchhammer of the important Pāli law books recently come to light in Burma, but I have not as yet received definite replies from either of these scholars.

Our great want has been now, as heretofore, that of good MSS. ; and in this respect we have, as heretofore, to express our thanks to Gooneratne Mudaliar, who has not only had some MSS. copied under his own directions, but has been able to persuade other friends in Ceylon to help us in this matter. As prominent among these other friends, I should like to mention the name of Wimala-sāra Unnānsē, of the *Ambayuha-pitiya Wihāra*, Galle, to whom the Society is especially indebted for procuring, not only subscribers, but also manuscripts. I have altogether received the following MSS. :—

1. *Sucittālaṅkāra*—presented by Śrī Saddhānanda Sthawira of the Śrī Gane Wihāra, Ratgama, Galle.
2. *Abhidhammāvatāra*—presented by the same scholar.
3. *Udāna*—presented by Sūriyagoda Sonuttara Unnānsē of the *Patirippuwa Wihāra*, Kandy.
4. *Mahā-niddesa*—lent by Bulatgama Dhammālaṅkāra Śrī Sumana Tissa of Minuwaṅgoda, Galle.

5. Puggala-paññatti—presented by E. R. Gooneratne, Atapattu Mudaliyar, Galle.
6. Puggala Aṭṭhakathā
7. Udāna Aṭṭhakathā
8. Apadāna Aṭṭhakathā
9. Iti-vuttaka Aṭṭhakathā
10. Aṅuttara
11. Samyutta
12. Peta-vatthu
13. Vimāna-vatthu
14. Puggala Aṭṭhakathā
15. Dhamma-saṃgani
16. Vibhaṅga
17. Dhātu-kathā
18. Kathā-vatthu
19. Paṭṭhāna
20. Sumaṅgala Vilāsinī on the Mahā-vagga of the Dīgha
- } copied under direction of Gooneratne Mudaliyar. (The last from a MS. at Hittetiya Wihāra at Mātara, Galle).
- } copied under direction of Abraham Mendis, Esq., of Kalutara, Ceylon.
- } purchased through Gooneratne Mudaliyar, Galle.
- } purchased through P. E. Raven, Esq., P. W. D., Burma.

The MSS. we especially want now are

Netti-pakarāṇa.
 Niddesa (with Aṭṭhakathā).
 Paṭisambhidā (with Aṭṭhakathā).
 Bodhi-vam̐sa.
 Lalāṭa-dhātu-vam̐sa.
 Visuddhi-magga.
 Dhammapada Aṭṭhakathā.
 Paramattha-dīpanī.
 Madhurattha-vilāsinī.
 Aṭṭha-sālinī.
 Sammoha-vinodanī.
 Iti-vuttaka Aṭṭhakathā.

Our readers will be glad to hear from Calcutta that Rājendra Lal Mitra contemplates an edition of the shorter recension of the Prajñā-Pāramitā, and Dr. Hoernle an edition of the Saddharma-Puṇḍarīka. The edition of the Divya Avadāna by Professor Cowell and Mr. Neil is almost ready. I would also call attention to the very interesting sketch of the history of literature, and more especially of Pāli

literature, in Burma, forming part of Dr. Forchhammer's "Jardine Prize Essay," printed as an introduction to his just published edition of the Wagaru Dhammasattha.

Finally, I am glad to say, protests have been sent to me, especially by Śrī Saddhānanda of Ratgama, against its being supposed that the views of Buddhism put forth by Mr. James d'Alwis are representative at all of the opinions of the Theras in Ceylon. It must be plain to every reader that the views in question are those of that scholar alone, and that he neither pretended nor desired to speak otherwise than in his own name.

It was always understood that our publications for the year would appear in the commencement or spring of the following year. This time we are much later than we ought to be. I trust that the very substantial profit which subscribers receive—the cost price of this year's issue is considerably over a guinea—will reconcile them to the delay.

T. W. RHYS DAVIDS.

ABHIDHAMMATTHA-SAṄGAHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

I. CITTA-SAṄGAHA-VIBHĀGA.

1. Sammāsaṃbuddham atulaṃ sasādhāmmagaṇuttamaṃ
Abhivādiya bhāsissaṃ Abhidhammathasaṅgahaṃ.
Tattha vuttābhidhammatthā catudhā paramatthato
Cittaṃ cetasikaṃ rūpaṃ nibbānaṃ iti sabbathā.

2. Tattha cittaṃ tāva catubbidhaṃ hoti kāmāvacaraṃ
rûpāvacaraṃ arûpāvacaraṃ lokuttaraṃ ceti. Tattha ka-
tamaṃ kāmāvacaraṃ ? Somanassa-sahagataṃ diṭṭhigata-
sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ,
somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhârikam
ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ diṭṭhigata-
sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ,
upekkhâ-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhârikam
ekaṃ sasaṅkhârikam ekan ti, imāni aṭṭha pi lobha-sahagata-
cittāni nāma. Domanassa-sahagataṃ paṭigha-sampayuttaṃ
asaṅkhârikam ekaṃ sasaṅkhârikam ekan ti, imāni dve pi
paṭigha-sampayutta-cittāni nāma. Upekkhâ-sahagataṃ vici-
kicchâ-sampayuttaṃ ekaṃ upekkhâ-sahagataṃ uddhacca-
sampayuttaṃ ekan ti, imāni dve pi momûha-cittāni nāma.
Icc evaṃ sabbathā pi dvâdasākusala-cittāni samattāni.

3. Aṭṭhadhâ lobhamûlāni dosamûlāni ca dvidhā
Mohamûlāni ca dve ti dvâdasākusalā siyuma.

5. Sattākusalapākāni puññapākāni atṭhadhā
Kriyācittāni¹ tīnīti atṭhārasa ahetukā.
Pāpāhetukamuttāni sobhaṇānīti vuccare
Ekūnasatṭhi cittāni ath' ekanavutṭipi vā.

6. Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, imāni aṭṭha pi kāmāvacara-kusala-cittāni nāma. Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, imāni aṭṭha pi sahetuka-kāmāvacara-vipâka-cittāni nāma. Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, imāni aṭṭha pi sahetuka-kāmāvacara-vipâka-cittāni nāma. Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, imāni aṭṭha pi sahetuka-kāmāvacara-vipâka-cittāni nāma.

¹ R. °*kriya*°; and so always, except in I. 9.

taṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ ti, imāni aṭṭha pi sahetuka-kāmāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi catuvīsati sahetuka-kāmāvacara-kusala-vipāka-kriyā-cittāni samattāni.

7. Vedanāñāṇasaṅkhārabhedena catuvīsati

Sahetukāmāvacarapuññāpākakriyā matā

Kāme tevīsapākāni puññāpuññāni vīsati

Ekādasakriyā ceti catupaññāsa sabbathā.

8. Vitakka-vicāra - pīti-sukhekaggatā - sahitam paṭhama-jhāna-kusala-cittam, vicāra - pīti-sukh-ekaggatā - sahitam duttiya-jhāna-kusala-cittam, pīti-sukh-ekaggatā - sahitam tatiya-jhāna-kusala-cittam, sukh-ekaggatā - sahitam catuttha-jhāna-kusala-cittam, upekkh-ekaggatā - sahitam pañcama-jhāna-kusala-cittāñ ceti, imāni pañca pi rūpāvacara-kusala-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā - sahitam paṭhama-jhāna-vipāka-cittam, vicāra-pīti-sukh-ekaggatā - sahitam duttiya-jhāna-vipāka-cittam, pīti-sukh-ekaggatā - sahitam tatiya-jhāna-vipāka-cittam, sukh-ekaggatā - sahitam catuttha-jhāna-vipāka-cittam, upekkh-ekaggatā - sahitam pañcama-jhāna-vipāka-cittāñ ceti, imāni pañca pi rūpāvacara-vipāka-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā - sahitam paṭhama-jhāna-kriyā-cittam, vicāra-pīti-sukh-ekaggatā - sahitam duttiya-jhāna-kriyā-cittam, pīti-sukh-ekaggatā - sahitam tatiya-jhāna-kriyā-cittam, sukh-ekaggatā - sahitam catuttha-jhāna-kriyā-cittam, upekkh-ekaggatā - sahitam pañcama-jhāna-kriyā-cittāñ ceti, imāni pañca pi rūpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi pannarasa rūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

9. Pañcadhā jhānabhedena rūpāvacaramānasam

Puññāpākakriyābhedaṃ taṃ pañcadasadhā bhava.

10. Ākāsānañcāyatana-kusala-cittam, viññāṇañcāyatana-kusala-cittam, ākiñcaññāyatana-kusala-cittam, nevaññāṇāsaññāyatana-kusala-cittāñ ceti, imāni cattāri pi arūpāvacara-kusala-cittāni nāma. Ākāsānañcāyatana - vipāka - cittam, viññāṇañcāyatana - vipāka-cittam, ākiñcaññāyatana - vipāka-

cittam, nevasaññānāsaññāyatana-vipāka-cittañ ceti, imāni cattāri pi arūpāvacara-vipāka-cittāni nāma. Ākāsānañcāyatana-kriyā-cittam, viññānañcāyatana-kriyā-cittam, ākiñcaññāyatana-kriyā-cittam, nevasaññānāsaññāyatana-kriyā-cittañ ceti, imāni cattāri pi arūpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi dvādasā arūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

11. Ālambanappabhedena catudh' āruppamānasam
Puññapākakriyābhedā puna dvādasadhā t̥hitam.

12. Sotāpatti-magga-cittam, sakadāgāmi-magga-cittam, anāgāmi-magga-cittam, arahatta-magga-cittañ ceti, imāni cattāri pi lokuttara-kusala-cittāni nāma. Sotāpatti-phala-cittam, sakadāmi-phala-cittam, anāgāmi-phala-cittam, arahatta-phala-cittañ ceti, imāni cattāri pi lokuttara-vipāka-cittāni nāma. Icc evaṃ sabbathā pi aṭṭha lokuttara-kusala-vipāka-cittāni samattāni.

13. Catumaggappabhedena catudhā kusalam tathā
Pākam tassa phalattā ti aṭṭhadhā 'nuttaram matam.
Dvādasākusalān' evaṃ kusalān' ekavīsati
Chattims' evaṃ vipākāni kriyācittāni visati
Catupaññāsadhā kāme rūpe pannaras' īraye ¹
Cittāni dvādasārūpe ² aṭṭhadhā 'nuttare tathā.
Ittham ekūnanavutippabhedam pana mānasam
Ekavīsasatam vā 'tha vibhajanti vicakkhaṇā.

14. Katham ekūnavavuti-vidham cittam ekavīsasatam
hoti? Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam paṭhama-
jhāna-sotāpatti-magga-cittam, vicāra-pīti-sukh-ekaggatā-sa-
hitam dutiya-jhāna-sotāpatti-magga-cittam, pīti-sukh-eka-
ggatā-sahitam tatiya-jhāna-sotāpatti-magga-cittam, sukh-
ekaggatā-sahitam catuttha-jhāna-sotāpatti-magga-cittam,
upekkh-ekaggatā-sahitam pañcama-jhāna-sotāpatti-magga-
cittañ ceti, imāni pañca pi sotāpatti-magga-cittāni nāma;
tathā sakadāgāmimagga - anāgāmimagga - arahattamagga -

¹ C. iriye. ² C. āruppe; S. ārupe.

cittañ ceti, sama vīsati maggacittāni; tathā phala-cittāni ceti, sama cattālisa lokuttara-cittāni bhavantīti.

15. Thānaṅgayogabhedena katv' ekekan tu pañcadhā
 Vuccatānuttaraṃ cittaṃ cattālisaṃvidhaṃ ti ca.
 Yathā ca rūpāvacaraṃ gayhatānuttaraṃ tathā
 Paṭhamādi-jhānabhedena āruppañ cāpi pañcame.
 Ekādasavidhaṃ tasmā paṭhamādikaṃ īritaṃ
 Jhānaṃ ekekaṃ ante tu tevīsatividhaṃ bhava
 Sattatimsavidhaṃ puññaṃ dvipaññāsavidhaṃ tathā
 Pākāṃ iccāhu cittaṃ ekavīsasataṃ budhā.

Iti Abhidhammatthasaṅgahe cittasaṅgahavibhāgo nāma
 paṭhamo paricchedo.

II. CETASIKA-SAṄGAHA-VIBHĀGA.

1. Ekuppādanirodhā ca ekālambaṇavatthukā
Cetoyuttā dvipaṇṇāsa dhammā cetasikā matā.

2. Kathaṃ ? Phasso vedanā saṇṇā cetanā ekaggatā jīvitindriyaṃ manasikāro ceti satt' ime cetasikā sabbacitta-sādhāraṇā nāma. Vitakko vicāro adhimokkho viriyaṃ pīti chando cāti cha ime cetasikā pakiṇṇakā nāma. Evam ete terasa cetasikā aññasamānā ti veditabbā. Moho ahirikaṃ anottappaṃ uddhaccaṃ lobho diṭṭhi māno doso issā macchariyaṃ kukkuccaṃ thīnaṃ middhaṃ vicikicchā ceti cuddas' ime cetasikā akusalā nāma. Saddhā sati hiri ottappaṃ alobho adoso tatramajjhataṭṭhā kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaṇṇatā cittakammaṇṇatā kāyapāguṇṇatā cittapāguṇṇatā kāyujjakatā cittujjukatā ceti ekūnavīsati' ime cetasikā sobhaṇasādhāraṇā nāma. Sammā-vācā sammā-kammanto sammā-ājīvo ceti tisso viratiyo nāma. Karuṇā-muditā-appamaṇṇāyo nāmāti sabbathā pi paṇṇindriyena saddhiṃ pañcaviśati' ime cetasikā sobhaṇā ti veditabbā.

3. Ettāvatā ca

Teras' aññasamānā ca cuddasākusalā tathā
Sobhaṇā pañcaviśati dvipaṇṇāsa pavuccare
Tesaṃ cittāviyuttānaṃ yathāyogam ito paraṃ
Cittuppādesu paccekaṃ sabbayogo pavuccati.
Satta sabbattha yujjanti yathāyogam pakiṇṇakā
Cuddasākusalesv eva sobhaṇesv eva sobhaṇā.

4. Kathaṃ ? Sabba-citta-sādhāraṇā tāva satt' ime cetasikā sabbesu pi ekūnanavuti cittuppādesu labbhanti, pakiṇṇakesu pana vitakko tāva dvi-paṇca-viṇṇāṇa-vajjita-kāmāvacara-

cittesu c'eva ekādasasu paṭhama-jhāna-cittesu ceti pañca-paññāsa-cittesu uppajjati, vicāro pana tesu c'eva ekādasasu dutiya-jhāna-cittesu cāti chasatṭhi-cittesu, adhimokkho dvi pañcā-viññāṇa-vicikicchā-sahagata-vajjita-cittesu, viriyam pañca-dvārāvajjana-dvi-pañca-viññāṇa-sampaṭicchana-santīraṇa-vajjita-cittesu, pīti domanass-upekkhā-sahagata-kāya viññāṇa-catuttha-jhāna-vajjita-cittesu, chando ahetuka-momūha-vajjita-cittesūti.¹ Te pana cittuppādā yathākkamam.

5. Chasatṭhi pañcapaññāsa ekādasa ca soḷasa
Sattati vīsati² c'eva pakinnakavivajjitā.
Pañcapaññāsa chasatṭhi 'tṭhasattati tisattati
Ekapaññāsa c'ekūnasattati³ sapakinnakā.

6. Akusalesu pana moho ahirikaṃ anottappam udāsaṃ cāti cattāro 'me cetasikā sabbākusala-sādhāraṇā nāma, sabbesu pi dvādasākusalesu labbhanti. Lobho aṭṭhasu lobhagata-cittesu eva labbhati, diṭṭhi catūsu diṭṭhigata-sampayuttesu, māno catūsu diṭṭhigata-vippayuttesu, doso issā macchariyaṃ kukkucaṇ cāti [cattāro 'me cetasikā]⁴ dvīsu paṭigha-sampayutta-cittesu, thīna-middham pañcasu sasaṅkhārika-cittesu, vicikicchā vicikicchā-sahagata-citte yevāti.⁵

7. Sabbāpuññesu cattāro lobhamūle tayo gatā⁶
Dosamūlesu cattāro sasaṅkhāre dvayaṃ tathā
Vicikicchā vicikicchācette cāti catuddasa
Dvādasākusalesv eva sampayujjanti pañcadhā.

8. Sobhaṇesu pana sobhaṇa-sādhāraṇā tāva ekūnavīsati ime cetasikā sabbesu pi ekūnasatṭhi-sobhaṇa-cittesu samviji-anti, viratiyo pana tisso pi lokuttara-cittesu sabbathā pi niyatā ekato 'va labbhanti, lokiyesu pana kāmāvacara-kusalesv eva kadāci sandissanti visum visum, appamaññāyo pana dvādasasu pañcama-jhāna-vajjita-mahaggata-cittesu c'eva kāmāvacara-kusalesu ca sahetuka-kāmāvacara-kriyā-cittesu cāti aṭṭhaviṣati cittesv eva kadāci nānā hutvā jāyanti, upekkhā-

¹ S. cittesu labbhati. ² R. S. sattati vīsati. ³ R. °sattitū sapako, S. °sattatiṃ sa pak°. ⁴ R. S. omit. ⁵ S. yeva labbhati. ⁶ S. tathā.

-sahagatesu pan' ettha karuṇā-muditā na santīti keci vadanti, pannā pana dvādasasu ñāṇa-sampayutta-kāmāvacara-cittesu c' eva sabbesu pi pañcatimsa-mahaggata-lokuttara-cittesu cāti sattacattālisa-cittesu sampayogam gacchātīti.

9. Ekūnavīsati dhammā jāyant' ekūnasatṭhisu
Tayo soḷasacittesu aṭṭhavīsatiyaṃ dvayaṃ
Paññā-pakāsītā satta-cattālisa-vidhesu pi
Sampayuttā catudhevaṃ sobhaṇesv eva sobhaṇā.

10. Issā-macchera-kukkuca-virati-karuṇādayo
Nānā kadāci māno ca thīna-middham tathā saha
Yathāvuttānusārena sesā niyata-yogino
Saṅghaṇ ca pavakkhāmi tesam dāni yathāraham
Chattimsānuttare dhammā pañcatimsa mahaggate
Aṭṭhatimsāpi labbhanti kāmāvacara-sobhaṇe
Sattavīsati puñṇamhi dvādasāhetuke ti ca
Yathāsambhava-yogena pañcadhā tattha saṅgaho

11. Kathaṃ? Lokuttaresu tāva aṭṭhasu paṭhama-jhānika-cittesu aññasamānā terasa cetasikā appamaññā-vajjitā tevī-sati sobhaṇa-cetasikā ceti chattimsa dhammā saṅghaṃ gacchanti. Tathā dutiya-jhānika-cittesu vitakka-vajjā, tatiya-jhānika-cittesu vitakka-vicāra-vajjā, catuttha-jhānika-cittesu vitakka-vicāra-pīti-vajjā, pañcama-jhānika-cittesu pi upekkhā-sahagatā te eva saṅgayhantīti. Sabbathā pi aṭṭhasu lokuttara-cittesu pañcaka-jhāna-vasena pañcadhā 'va saṅgaho hotīti.

12. Chattimsa pañcatimsā ca catutimsa yathākkamaṃ
Tetimsa dvayaṃ ice evaṃ pañcadhā 'nuttare ṭhitā.

13. Mahaggatesu pana tīsu paṭhama-jhānika-cittesu tāva aññasamānā terasa cetasikā virati-ttaya-vajjitā dvāvisati sobhaṇa-cetasikā ceti pañcatimsa dhammā saṅghaṃ gacchanti, karuṇāmuditā pan' ettha paccekam eva yojetabbā. Tathā dutiya-jhānika-cittesu vitakka-vajjā tatiya-jhānika-cittesu vitakka-vicāra-vajjā catuttha-jhānika-cittesu vitakka-vicāra-pīti-vajjā pañcama-jhānika-cittesu pana pannarasasu appamaññāyona labbhantīti. Sabbathā pi sattavīsati-mahagga-ta-cittesu pañcaka-jhāna-vasena pañcadhā 'va saṅgaho hotīti.

14. Pañcatimsa catutimsa tettiṃsa ca yathākkamaṃ
Battiṃsa c' eva tiṃseti pañcadhā 'va mahaggate

15. Kāmāvacara-sobhaṇesu pana kusalesu tāva paṭhama-dvaye aññasamānā terasa cetasikā pañcaviṣati sobhaṇa-cetasikā ceti aṭṭhatimsa dhammā saṅgahaṃ gacchanti, appamaññā-viratiyo pan' etha pañca pi paccekam eva yojetabbā. Tathā dutiya-dvayenāṇa-vajjitā tatiya-dvaye nāṇa-sampayuttā pīti-vajjitā catuttha-dvaye nāṇa-pīti-vajjitā te eva saṅgayhanti. Kriyā-cittesu pi virati-vajjitā, tath' eva catūsu pi dukesu catudhā 'va saṅgayhanti,¹ tathā pi vipākesu ca appamaññā-virati-vajjitā te eva saṅgayhantīti. Sabbathā pi catuviṣati-kāmāvacara-sobhaṇa-cittesu duka-vasena dvādasadhā 'va saṅgaho hotīti.

16. Aṭṭhatimsa sattatimsa dvayaṃ chattimsakam subhe
Pañcatimsa catutimsa dvayaṃ tettiṃsakam kriye
Tettiṃsa pāke battiṃsa dvaye 'katimsakam bhaye
Sahetuka-kāmāvacara-puñña-pāka-kriyā mane
Na vijjant' ettha virati kriyāsu ca mahaggate
Anuttare appamaññā kāmāpāke dvayaṃ tathā.
Anuttare jhānadhammā appamaññā ca majjhime
Virati-nāṇa-pīti ca parittesu visesakā.²

17. Akusalesu pana lobhamūlesu tāva pathame asaṅkhārike aññasamānā terasa cetasikā akusala-sādhāraṇā cattāro cāti sattarasa lobhadiṭṭhīhi saddhiṃ ekūnaviṣati dhammā saṅgahaṃ gacchanti. Tath' eva dutiye asaṅkhārike lobhamānena, tatiye tath' eva pīti-vajjitā lobhadiṭṭhīhi saha aṭṭhārasa, catutthe tath' eva lobhamānena, pañcame pana paṭigha-sampayutte asaṅkhārike doso issā macchariyam kukkucāṇ cāti catūhi saddhiṃ pīti-vajjitā te eva viṣati dhammā saṅgayhanti. Issā-macchera-kukkucāni pan' ettha paccekam eva yojetabbāni, sasaṅkhārika-pañcake pi tath' eva thīna-middhena visetvā yojetabbā, chandā-pīti-vajjitā pana aññasamānā ekādasa akusala-sādhāraṇā cattāro cāti pannarasa dhammā uddhacca-sahagate sampayujjanti, vicikicchā-saha-

¹ S. saṅgahaṃ gacchanti.

² C pisesakā.

gata-citte ca adhimokkha-virahitā vicikicchā-sahagatā, tath' eva pannarasa dhammā samupalabbhantīti. Sabbathā pi dvā-dasākusala-cittuppādesu paccekam yojyamānā pi gaṇana-vasena sattadhā 'va saṅgahitā bhavantīti.

18. Ekūnavīsātṭhārasa vīsekavīsavīsati
Dvāvīsa pannaraseti sattadhā 'kusale t̥hitā
Sādhāraṇā ca cattāro samānā ca dasāpare
Cuddas' ete pavuccanti sabbā kusala-yogino.

19. Ahetukesu pana hasana-citte tāva chanda-vajjitā añ-ñasamānā dvādasa dhammā saṅgahaṃ gacchanti, tathā voṭṭhappane chanda-pīti-vajjitā sukha-santīraṇe chanda-viri-ya-vajjitā mano-dhātuttikāhetuka-paṭisandhi-yugate¹ chanda-pīti-viriya-vajjitā dvipaṇca-viññāṇe pakinnaka-vajjitā te yeva saṅgayhantīti. Sabbathā pi aṭṭhārasasu ahetukesu gaṇana-vasena catudhā 'va saṅgaho hotīti.

20. Dvādas' ekādasa dasa sattacāti² catubbidho
Aṭṭhārasāhetukesu cittuppādesu saṅgaho
Ahetukesu sabbattha satta sesā yathārahaṃ
Iti vitthārato vutto tettiṃsa-vidha-saṅgaho
Itthaṃ cittāviyuttānaṃ sampayogaṇi ca saṅgahaṃ
Ñatvā bhedaṃ yathāyogaṃ cittena samam uddise

Iti Abhidhammatthasaṅgahe cetasika-saṅgahavibhāgo nāma
dutiyo paricchedo.

¹ R. S. °-yugale.

² C. sattadhā ti.

III. PAKINŃAKA-SAŃGAHA-VIBHĀGA.

1. Sampayuttā yathāyogaṃ te paññāsa sabhāvato
Cittacetāsikā dhammā tesam dāni yathārahaṃ
Vedanāhetuto kiccadvārālambaṇavattuko
Cittuppādavasen' eva saṅgaho nāma niyyate.

2. Tattha vedanā-saṅgahe tāva tividhā vedanā sukhāṃ dukkhāṃ adukkhamasukhā ceti, sukhāṃ dukkhāṃ somanassaṃ domanassaṃ upekkhā ti ca bhedenā pana pañcadhā hoti. Tattha sukha-sahagataṃ kusala-vipākāṃ kāya-viññāṇam ekam eva, tathā dukkha-sahagataṃ akusala-vipākāṃ.¹ Somanassa-sahagata-cittāni pana lobha-mūlāni cattāri, dvā-dasa kāmāvacara-sobhaṇāni, sukha-santīraṇa-hasanāni ca dve ti atthārāsa kāmāvacara-somanassa-sahagata-cittāni c' eva paṭhama-dutiya-tatiya-catuttha-jhāna-saṅkhātāni catucattālīsa mahaggata-lokuttara-cittāni ceti dvāsaṭṭhi-vidhāni bhavanti. Domānassa-sahagata-cittāni pana dve paṭigha-sampayutta-cittān' eva, sesāni sabbāni pi pañcapaññāsa upekkhā-sahagata-cittān' evāti.

3. Sukhāṃ dukkhāṃ upekkhā ti tividhā tattha vedanā
Somanassaṃ domanassaṃ iti bhedenā pañcadhā
Sukhāṃ ekatthādukkhāṃ ca domanassaṃ dvaye tthitaṃ
Dvāsaṭṭhiṃ somanassaṃ pañcapaññāsa-ketaṃ.

4. Hetu-saṅgahe hetū nāma lobho doṣo moho alobho adoso amoho cāti chabbidhā bhavanti. Tattha pañcadvārāvajjana-dvipaṇca-viññāṇa-sampaticchana-santīraṇa-voṭṭhappana-hasana-vasena atthārāsa ahetukacittāni nāma, sesāni sabbāni pi ekasattati cittāni sahetukān' eva. Tatthāpi dve momūha-cittāni ekahetukāni, sesāni dasa akusalacittāni c'eva nāna-

¹ C. adds kāya-viññāṇam.

-vippayuttāni dvādasa kāmāvacara-sobhaṇāni ceti dvāvisati dvihetuka-cittāni. Dvādasa nāṇa-sampayutta-kāmāvacara-sobhaṇāni c' eva pañcatimsa mahaggata-lokuttara-cittāni ceti sattacattālīsa-tihetuka-cittānīti.

5. Lobho doso ca moho ca hetū akusalā tayo
 Alobhādosāmoho ca kusalā vyākātā tathā
 Ahetukā 'tṭhāras' ekahetukā dve dvivīsati
 Dvihetukā matā satta-cattālīsa tihetukā.

6. Kicca-saṅgahe kiccāni nāma paṭisandhi-bhavaṅgāvajjana-dassana¹-savana-ghāyana-sāyana-phusana-sampañicchanasantīraṇa-voṭṭhappana-javana-tadārammaṇa-cutī-vasena cuddasa-vidhāni bhavanti. Paṭisandhi-bhavaṅgāvajjana-pañcaviññāṇa-ṭhānādi-vasena pana tesam dasadhā ṭhānabhedo vedītabbo. Tattha dve upekkhā-sahagata-santīraṇāni c' eva atṭha mahā-vipākāni ca nava rūpārūpa-vipākāni ceti ekūnavīsati-cittāni paṭisandhi-bhavaṅga-cutī-kiccāni nāma, āvajjana-kiccāni pana dve, tathā dassana-savana-ghāyana-sāyana-phusana-sampañicchanakiccāni ca, tīṇi santīraṇa-kiccāni, manodvārāvajjanam eva pañcadvāre voṭṭhappana-kiccam sādheti, āvajjana-dvaya-vajjitāni kusalākusala-phala-kriyācittāni pañcapaññāsa javana-kiccāni, atṭha mahāvīpākāni c' eva santīraṇa-ttayaṇī ceti ekādasa tadārammaṇa-kiccāni. Tesu pana dve upekkhā-sahagata-santīraṇa-cittāni paṭisandhi-bhavaṅga-cutī-tadārammaṇa-santīraṇa-vasena pañca-kiccāni nāma, mahāvīpākāni atṭha paṭisandhi-bhavaṅga-cutī-tadārammaṇa-vasena catu-kiccāni nāma, mahaggata-vīpākāni nava paṭisandhi-bhavaṅga-cutī-vasena ti-kiccāni nāma, somanassa-santīraṇam santīraṇa-tadārammaṇa-vasena du-kiccam, tathā voṭṭhappanam voṭṭhappanāvajjana-vasena, sesāni pana sabbāni pi javana-maṇo-dhātuttika-pañca¹-viññāṇāni yathā-sambhavam eka-kiccānīti.

7. Paṭisandhādayo nāma kiccabhedenā cuddasa
 Dasadhā ṭhānabhedenā cittuppadā pakāsitā
 Atṭhasatṭhi tathā dve ca navatṭha dve yathākkamam
 Ekadvitīcatupañca kiccaṭhānānī niddise.

¹ C. dassana.

² Ch. dve pañca.

8. Dvāra-saṅgahe dvārāni nāma cakkhu-dvāraṃ sota-dvāraṃ ghāna-dvāraṃ jivhā-dvāraṃ kāya-dvāraṃ mano-dvārāṇi ceti chabbidhāṃ bhavanti. Tattha cakkhum eva chakkhu-dvāraṃ tathā sotādayo sotadvārādīni. Mano-dvāraṃ pana bhavaṅgaṃ ti pavuccati. Tattha pañca-dvārā-vajjana-cakkhu-viññāṇa-sampaṭicchana-santīraṇa-votṭhappana-kāmāvacara-javana-tadārammaṇa¹-vasena chacattālisa cittāni cakkhu-dvāre yathārahaṃ uppajjanti. Tathā pañca-dvārāvajjana-sota-viññāṇādivasena sota-dvārādīsu pi chacattālīsi² eva bhavanti, sabbathā pi pañca-dvāre catupaññāsa cittāni kāmāvacarāṇi³ eva. Mano-dvāre pana mano-dvārāvajjanā-pañcapaññāsa-javana-tadārammaṇa⁴-vasena satta-satṭhi cittāni bhavanti, ekūnavīsati-paṭisandhi-bhavaṅga-cuti-vasena dvāra-vimuttāni. Tesu pana pañca⁵ viññāṇāni c' eva mahaggata-lokuttara-javanāni ceti chaṭṭimsa yathārahaṃ eka-dvārika-cittāni nāma; mano-dhātuttikaṃ pana pañca-dvārikāni, sukka-santīraṇa-votṭkappana-kāmāvacara-javanāni cha-dvārika-cittāni, upekkhā-sahagata-santīraṇa-mahā-vipākāni cha-dvārikāni c'eva, dvāra-vimuttāni ca mahaggata-vipākāni dvāra-vimuttāni⁶ evāti.

9. Eka-dvārika-cittāni pañca-cha-dvārikāni ca
 Cha-dvārika-vimuttāni vimuttāni ca sabbathā
 Chaṭṭimsati tathā tīpi ekatimsa yathākkamaṃ
 Dasadhā navadhā ceti pañcadhā paridīpaye.

10. Ārammaṇa-saṅgahe³ arammanāni⁴ nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasārammaṇaṃ phoṭṭhabbārammaṇaṃ dhammārammaṇaṇi ceti chabbidhāni bhavanti. Tattha rūpaṃ eva rūpārammaṇaṃ tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda-sukhuma-rūpa⁵-citta-cetasika-nibbāna-paññatti-vasena chadhā saṅgayhati. Tattha cakkhu-dvārika-cittānaṃ sabbesaṃ pi rūpaṃ eva ārammaṇaṃ taṇ ca paccuppannaṃ, tathā sota-dvārika-cittādīnaṃ pi saddādīni tāni ca paccuppannāni yeva,

¹ S. R. °tadālambaṇa°, and so also below. ² Ch. dvi pañca. ³ S. R. °ālam-baṇa°. ⁴ S. R. ālambaṇāni. ⁵ Ch. °sukham arūpa°; S. °sukhuma-rupa°.

mano-dvârika-cittānaṃ pana chabbidham pi paccuppannam atītaṃ anāgataṃ kâla-vimuttañ¹ ca yathârahaṃ âlambaṇaṃ² hoti, dvâra-vimuttānañ ca paṭisandhi-bhavaṅga-cuti-saṅkhâtānaṃ chabbidham pi yathâ-sambhavaṃ yebhuyyena bhavāntare cha-dvâra-gahitaṃ paccuppannam atītaṃ paññatti-bhûtaṃ vâ kamma-kammanimitta-gatinimitta-sammatāṃ âlambaṇaṃ hoti. Tesu cakkhu-viññâṇâdini yathâkkamaṃ rūpâdi-ekekâlambaṇān' eva, manodhâtuttikaṃ pana rūpâdi-pañcâlambaṇaṃ, sesâni kâmvâcارا-vipâkâni hasana-cittañ ceti sabbathâ pi kâmvâcاراlambaṇān' eva, akusalâni c' eva ñâṇa-vippayutta-kâmvâcارا-javanâni ceti lokuttara-vajjita-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâcارا-kusalâni c' eva pañcama-jhâna-saṅkhâtāṃ abhiññâ-kusalâni ceti arabhatta-magga-phala-vajjita³-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâcارا-kriyâni c' eva kriyâbhiññâ-voṭṭhappanañ ceti sabbathâ pi sabbâlambaṇâni, âruppesu dutiya-catukkâni⁴ mahaggaatâlambaṇâni, sesâni mahaggata-cittâni sabbâni pi paññattâlambaṇâni, lokuttara-cittâni nibbânâlambaṇâni.

11. Pañcavîsa parittamhi cha cittâni mahaggate
 Ekavîsati vohâre aṭṭha nibbânagocare
 Vîsânuttaramuttamhi aggamaggaphalujjite⁵
 Pañca sabbattha cha cceti sattadhâ tattha saṅgaho

12. Vatthu-saṅgahe vatthûni nâma cakkhu-sota-ghâna-jivhâ-kâya-hadaya-vatthu ceti chabbidhâni bhavanti. Tâni kâmaloke sabbâni pi' labbhanti, rūpaloke pana ghânâdittayaṃ n' atthi, arūpaloke pana sabbâni pi na saṃvijjanti. Tattha pañca viññâṇa-dhâtuyo yathâkkamaṃ ekantena pañca pasâda-vatthûni nissây' eva pavattanti. Pañcadvârāvajjana-sampañicchana-saṅkhâtâ pana mano-dhātu ca hadayaṃ nissitâ yeva pavattanti. Avasesâ pana mano-viññâṇa-dhātu-saṅkhâtâ ca santîraṇa-mahâ-vipâka-paṭigha-dvaya-paṭhamamagga-hasana-rûpâvacara-vasena hadayaṃ nissây' eva pavattanti. Avasesâ kusalâkusala-kriyânuttara-vasena pana

¹ R. kâla-virattañ. ² Sic S. R. Ch., and so below. ³ Ch. vajjitâni.
⁴ R. S. catutthâni. ⁵ R. "ujjhite", S. ujjhate.

nissāya vā anissāya vā āruppa-vipāka-vasena hadayaṃ
anissāy' evāti.

13. Chavatthum nissitā kāme satta rūpe catubbidhā
Tivatthum nissitā rūpe dhātv ekā nissitā matā
Tecattālīsa nissāya dvecattālīsa jāyare
Nissāya ca anissāya pakāruppā anissitā.

Iti Abhidhammattha-saṅgahe Pakiṇṇaka-saṅgaha-vibhāgo
nāma tatiyo paricchedo.

IV. VĪTHI-SAṄGAHA-VIBHAGA.

1. Cittuppādānam icc evaṃ katvā saṅgaham uttaram
Bhūmipuggalabhedena pubbāparaniyāmitam
Pavattisaṅgaham nāma paṭisandhipavattiyam
Pavakkhāmi samāsenā yathāsambhavato katham.

2. Cha vatthūni cha dvārāni cha ālambaṇani cha viññā-
ṇāni cha vīthiyo chadhā visaya-pavatti ceti vīthi-saṅgahe
cha chakkāni veditabbāni. Vīthi-muttānam pana kamma-
kammanimitta-gatinimitta-vasena tividdhā hoti visaya-pavatti.
Tattha vatthu-dvārālambaṇāni pubbe vutta¹-nayān' eva.
Cakkhu-viññāṇam sota-viññāṇam ghāna-viññāṇam jivhā-
viññāṇam kāya-viññāṇam mano-viññāṇam ceti cha-viññā-
ṇāni, chavīthiyo pana cakkhu-dvāra-vīthi sota-dvāra-vīthi
ghāna-dvāra-vīthi jivhā-dvāra-vīthi kāya-dvāra-vīthi mano-
dvāra-vīthi ceti dvāra-vasena vā, cakkhu-viññāṇa-vīthi sota-
viññāṇa-vīthi ghāna-viññāṇa-vīthi jivā-viññāṇa-vīthi kāya-
viññāṇa-vīthi mano-viññāṇa-vīthi ceti viññāṇa-vasena vā,
dvāra-ppavattā citta-ppavattiyo yojetabbā.

3. Atimahantaṃ mahantaṃ parittaṃ atiparittaṃ ceti
pañca-dvāre, mano-dvāre pana vibhūtam avibhūtaṃ ceti
chadhā visaya-ppavatti veditabbā. Kathaṃ? uppādā-ṭṭhiti-
bhavamga-vasena khaṇa-ṭṭayaṃ eka-citta-kkhaṇaṃ nāma.
Tāni pana sattarasa citta-kkhaṇāni rūpa-dhammānam āyu,
eka-citta-kkhaṇātītāni vā bahu-citta-kkhaṇātītāni vā ṭṭhiti-
pattān'² eva pañcālambaṇāni pañcadvāre āpātham āgacchanti.
Tasmā yadi eka-citta-kkhaṇātītakaṃ rūpārammaṇaṃ cakk-
hussa āpātham āgacchati tato dvikkhattuṃ bhavamge calite

¹ S. nivutta.² R. *here and above* 'ṭṭhiti'.

bhavaṃga-sotaṃ vicchinditvā tam eva rūpārammaṇaṃ āvajjantaṃ pañca-dvārāvajjana-cittaṃ upajjitvā nirujjhati. Tato tassānantaraṃ tam eva rūpaṃ passantaṃ cakkhu-viññāṇaṃ sampaticchantam sampaticchana-cittaṃ santīraṇamānaṃ¹ santīraṇa-cittaṃ vavatthapentaṃ² votthappana³-cittaṃ ceti yathā-kkamaṃ upajjitvā nirujjhanti. Tato paraṃ ekūnatimsa-kāmāvacara-jāvanesū yaṃkiñci laddha-paccayaṃ yebhuyyena sattakkhattuṃ javanaṃ javati, javanānubandhāni ca dve tadālambaṇa-pākāni yathārahaṃ pavattanti. Tato paraṃ bhavaṃga-pāto. Ettāvatā cuddasa vīthi-cittuppādā dve bhavaṃga-calaṇāni pubbevātītakam eka-citta-kkhaṇaṃ ti katvā sattarasa citta-kkhaṇāni paripūrenti. Tato paraṃ nirujjhati. Ālambaṇam etaṃ aṭimahantaṃ nāma gocaraṃ. Yāva tadālambaṇuppādā pana appahontātītakam⁴ āpātham āgataṃ ālambaṇam mahantaṃ nāma. Tattha javanāvasāne bhavaṃga-pāto va hoti, natthi tadālambaṇuppādo. Yāva javanuppādā pi appahontātītakam āpātham āgataṃ ālambaṇaṃ parittam nāma. Tattha javanaṃ pi anuppajjitvā dvati-kkhattuṃ⁵ votthappanam⁶ eva pavattati, tato paraṃ bhavaṃga-pāto va hoti. Yāva votthappanuppādā⁶ ca pana appahontātītakam āpātham āgataṃ nirodhāsannaṃ ālambaṇaṃ atiparittam nāma. Tattha bhavaṃga-calaṇam eva hoti, natthi vīthi-cittuppādo. Icevaṃ cakkhu-dvāre, tathā sota-dvārādisu ceti sabbathā pi pañca-dvāre tadālambaṇa-javana-votthappana⁶-mogha-vāra-samkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ālambaṇa-bhūtā visaya-ppavatti catudhā vedittabbā.

4. Vīthi-cittāni satt' eva cittuppādā catuddasa

Catupaññāsa vitthārā pañcadvāre yathārahaṃ.⁷

Ayam ettha pañcadvāre vīthi-citta-ppavatti nayo.

5. Mano-dvāre pana yadi vibhūtam ālambaṇam āpātham āgacchati, tato bhavaṃga-calana-mano-dvārāvajjana-javanāvasāne tadālambaṇa-pākāni pavattanti. Tato paraṃ 'bha-

¹ S. santīraṇamānā. ² R. vavatthapentaṃ. ³ R. votthabbana, *and so always*.

⁴ S. appahontam atītakam. ⁵ S. 'tti⁵. ⁶ R. votthabbanam. ⁷ R. rathārahaṃ.

vamga-pâto. Avibhûte pan' âlambaṇe javanâvasâne bhavamga-pâto va hoti, natthi tadâlambaṇ-uppâdo ti.

6. Vithi-cittâni tîṇ' eva cittuppâdâ daseritâ
Vitthârena pan' etth' eka-cattâlîsa vibhâvaye.

Ayam ettha paritta-javana-vâro.

7. Appanâ-javana-vâre pana vibhûtâvibhûta-bhedo natthi. Tathâ tadâlambaṇuppâdo ca. Tattha hi ñâṇa-sampayutta-kâmâvacara-javanânam aṭṭhannaṃ aṇṇatarasmiṃ parikamma-pacârânuloma-gotrabbu-nâmena catukkhattum tikkhattum eva vâ yathâkkamaṃ upajjitvâ niruddhânantaram eva yathârahaṃ catuttham pañcamam vâ chabbisati mahaggatalokuttara-javanesu yathâbhinihâra-vasena yaṃkiñci javanaṃ appanâ-vîthim otarati. Tato paraṃ appanâvasâne bhavamga-pâto va hoti. Tattha somanassa-sahagata-javanânantaram appanâ pi somanassa-sahagatâ va pâṭikamkhitabbâ, upekkhâ-sahagata-javanânantaram upekkhâ-sahagatâ va. Tatthâpi kusala-javanânantaram kusala-javanañ ceva heṭṭhimañ ca phalattayam appeti, kriyâ-javanânantaram kriyâ-javanaṃ arahattaphalañ cāti.

8. Dvattiṃsa sukhapuññamhâ dvâdasopekkhakâ paraṃ
Sukhita-kriyato aṭṭha cha sambhonti upekkhakâ.
Puthujjanâna sekkhânaṃ kâmapuññatihetuto
Tihetukâmakriyato vîtarâgânam appanâ.

Ayam ettha mano-dvâre vîthi-citta-ppavatti-nayo.

9. Sabbatthâ pi panettha aniṭṭhe âlambaṇe akusalavipâkân' eva pañca-viññâṇa-sampañicchana-santîraṇa-tadâlambaṇâni, itṭhe kuslavipâkâni, ati-itṭhe pana somanassa-sahagatân' eva santîraṇa-tadâlambaṇâni. Tatthâpi somanassa-sahagata-kriyâ-javanâvasâne¹ somanassa-sahagatân' eva tadâlambaṇâni santi, upekkhâ-sahagata-kriyâ-javanâvasane¹ upekkhâ-sahagatâni honti, domanassa-sahagata-javanâvasâne ca pana tadâlambaṇâni ceva bhavamgâni ca upekkhâsahagatân' eva bhavanti.² Tasmâ yadi somanassa-paṭisandhikassa domanassa-sahagata-

¹ S. omits from ¹ to ¹. ² R. honti.

javanâvasâne tadâlambaṇa-sambhavo natthi, tadâ yaṃ kiñci paricita-pubbaṃ parittâlambaṇaṃ ârabbha upekkhâ-sahagata-santîraṇaṃ uppajjati. Tam anantaritvâ bhavaṃga-pâto va hoti ti vadanti âcariyâ. Tathâ kâmvâcara-javanâvasâne kâmvâcara-sattânaṃ kâmvâcara-dhammesveva âlambaṇa-bhûtesu tadâlambaṇaṃ icchantîti.

10. Kâme javana-sattâlambaṇaṇaṃ niyame sati
Vibhûte ti mahante ca tadâlambaṇaṃ îritam

Ayam ettha tadâlambaṇa-niyamo.

11. Javesu ca paritta-javana-vîthiyaṃ kâmvâcara-javanâni sattakkhattuṃ chakkhattuṃ eva vâ javanti, manda-ppavattiyaṃ pana maraṇa-kâlâdisu pañca-vâraṃ eva. Bhagavato pana yamaka¹-pâṭihâriya-kâlâdisu lahuka-pavattiyaṃ cattâri pañca vâ paccavekkhaṇa-cittâni bhavanti ti pi vadanti, âdikammikassa pana paṭhama-kappanâyaṃ mahaggata-javanâni abhiññâ-javanâni² ca sabbadâ pi ekavâraṃ eva javanti. Tato paraṃ bhavaṃga-pâto. Cattâro pana magguppâdâ ekacittakkhaṇikâ, tato paraṃ dve³ tîpi phala-cittâni yathârahaṃ uppajjanti. Tato paraṃ bhavaṃga-pâto. Nirodhasamâpatti-kâle dvikkhattuṃ catutthârûpa-javanaṃ javati. Tato paraṃ nirodhaṃ phusati. Vuṭṭhâna-kale ca anâgâmi-phalaṃ vâ arahatta-phalaṃ vâ yathârahaṃ eka-vâraṃ uppajjitvâ niruddhe bhavaṃga-pâto va hoti. Sabbatthâ pi samâpatti-vîthiyaṃ bhavaṃga-soto viya vîthi-niyamo natthi ti katvâ bahûni pi labbhanti ti.

12. Sattakkhattuṃ parittâni maggâbhiññâ sakiṃ matâ
Avasesâni labbhanti javanâni bahûni pi.

Ayam ettha javana-niyamo.

13. Duhetukânaṃ ahetukânaṃ ca panettha kriyâ-javanâni ceva appanâ-javanâni ca na labbhanti. Tathâ ñâṇa-sampayutta-vipâkâni ca sugatiyaṃ, duggatiyaṃ pana ñâṇa-vippayuttâni ca mahâ-vipâkâni na labbhanti. Tihetukesu ca khîṇâsavânaṃ kusalâkusala-javanâni na labbhanti. Tathâ

¹ S. samka°. ² S. omits. ³ S. deva.

sekkha-puthujjanānaṃ kriyā-javanāni, diṭṭhigata-sampayutta-vicikicchā-javanāni ca sekkhānaṃ, anāgāmi-puggalānaṃ pana paṭigha-javanāni na labbhanti, lokuttara-javanāni ca yathārahaṃ ariyānaṃ eva samuppajjantī ti.

14. Asekkhānaṃ catu cattālīsa sekkhānaṃ uddise
Chappaññāsāvasesānaṃ catupaññāsa sambhavā.

Ayam ettha puggala-bhedo.

15. Kāmāvacara-bhūmiyaṃ paṇ' etāni sabbāni pi vīthi-cittāni yathārahaṃ upalabbhanti. Rūpāvacara-bhūmiyaṃ paṭigha-javana-tadālambaṇa-vajjitāni, arūpāvacara-bhūmiyaṃ paṭhama-magga-rupāvacara-haṣaṇa-hetṭhimāruppa-vajjitāni ca labbhanti. Sabbatthā pi ca taṃ taṃ pasāda-rahitānaṃ taṃ taṃ dvārika-vīthi-cittāni na labbhant' eva. Asañña-sattānaṃ pana sabbatthā pi citta-ppavatti natth' evāti.¹

16. Asīti vīthicittāni kāme rūpe yathārahaṃ
Catusaṭṭhi tathārūpe dve cattālīsa labbhare.

Ayam ettha bhūmi-vibhāgo.

17. Icevaṃ cha-dvārika-citta-ppavatti yathā-sambhavaṃ bhavaṃgan taritā yāvatāyukam abbochinnā² pavattati.

Iti abhidhammattha-saṃgahe vīthi-saṃgaha-vibhāgo nāma
catuttho paricchedo.

¹ S. natthi ..

² R. abocchinnā.

V. VĪTHI-MUTTA-SAṄGAHA-VIBHAGA.

1. Vīthi-citta-vasen' evaṃ pavatti samudīrito

Pavatti-saṃgaho nāma sandhiyaṃ dāni vuccati.

2. Catasso bhūmiyo catubbidhā paṭisandhi cattāri kam-māni catudhā maraṇupatti ceti vīthi-mutta-saṃgahe cattāri catukkāni veditabbāni. Tattha apāya-bhūmi kâma-sugati-bhūmi rūpāvacara-bhūmi arūpāvacara-bhūmi ceti ~~catasso~~ bhūmiyo nāma. Tāsu nirayo tiracchāna-yoni petti-visayo asura-kāyo ceti apāya-bhūmi catubbidhā hoti, manussā cātummahārājikā¹ tāvatimsā yāmā tusitā nimmānaratī paranimmitta-vasavattī ceti kâma-sugati-bhūmi sattavidhā hoti. Sā panāyam ekādasa-vidhā pi kâma-vacara-bhūmi ceva saṃkham gacchati. Brahmāpārisajjā brahma-purohitā mahā-brahmā ceti paṭhamajjhāna-bhūmi,² parittābhā appamāṇābhā ābhassarā ceti dutiyajjhāna-bhūmi, paritta-subhā appamāṇa-subhā³ subha-kiṇhā ceti tatiyajjhāna-bhūmi, vehapphalā asaṇṇa-sattā suddhāvāsā ceti catutthajjhāna-bhūmi ti rūpāvacara-bhūmi soḷasa-vidhā hoti. Avihā atappā sudassā sudassī akaniṭṭhā ceti suddhāvāsa-bhūmi pañca-vidhā hoti. Ākāsa-nañcāyatana-bhūmi viññāṇañcāyatana-bhūmi ākiñcāññāyatana-bhūmi nevasaṇṇā-nāsaṇṇāyatana-bhūmi ceti arūpāvacara-bhūmi catubbidhā hoti.

3. Puthujjanā na labbhanti suddhāvāsesu sabbathā

Sotāpannā ca sakadāgāmino cāpi puggalā

Ariyā nopalabbhanti asaṇṇāpāyabhūmisu

Sesaṭṭhānesu labbhanti ariyā nariyā pi ca.

Idam ettha bhūmi-catukkaṃ:

¹ R. cātu.

² R. -jhāna-, and so always.

³ R. parittā bis.

4. Apāya-paṭisandhi kâma-sugati-paṭisandhi rūpāvacara-paṭisandhi arūpāvacara-paṭisandhi ceti catubbidhā paṭisandhi nâma. Tattha akusalavipâkopekkhâ-sahagata-santīraṇaṃ apāyabhūmiyaṃ okkantikkhaṇe paṭisandhi hutvā tato paraṃ bhavaṃga-pariyosâne¹ javanaṃ hutvā vocchijjati, ayam ekāpāya-paṭisandhi nâma. Kusalavipâkopekkhâ-sahagata-santīraṇaṃ pana kâma-sugatiyaṃ maṇussānaṃ ceva jaccandhādīnaṃ bhūmissitānaṃ² ca vinipâtikâsurānaṃ paṭisandhi-bhavaṃga-cutī-vasena pavattati. Mahā-vipākāni pan' attha sabbatthā pi kâma-sugatiyaṃ paṭisandhi-bhavaṃga-cutīvasena pavattanti. Imā nava kâma-sugati-paṭisandhiyo nâma. Sā³ panāyaṃ dasā-vidhā pi kāmāvacara-paṭisandhi 'cceva saṃkhaṃ gacchati. Tesu catunnaṃ apāyānaṃ maṇussānaṃ vinipâtikâsurānaṃ ca āyu-ppamāṇa-gaṇanāya niyamo natthi. Cātum-mahārājikānaṃ pana devānaṃ dibbāni pañca-vassasatāni āyu-ppamāṇaṃ manussa-gaṇanāya navuti vassa-sata-sahassa-ppamāṇaṃ hoti, tato catu-guṇaṃ tāvatisānaṃ, tato catu-guṇaṃ yāmānaṃ, tato catu-guṇaṃ tusitānaṃ, tato catu-guṇaṃ nimmānaratīnaṃ, tato catuguṇaṃ paranimmita-vasavattīnaṃ.

5. Navassataṃ c' ekavīsa vassānaṃ koṭīyo tathā
Vassasatasahassāni satthī ca vasavattisu.

6. Paṭhama-jjhāna-vipākaṃ paṭhama-jjhāna-bhūmiyaṃ paṭisandhi-bhavaṃga-cutī-vasena pavattati. Tathā dutiya-jjhāna-vipākaṃ tatiya-jjhāna-vipākaṃ ca dutiya-jjhāna-bhūmiyaṃ, catuttha-jjhāna-vipākaṃ tatiya-jjhāna-bhūmiyaṃ, pañcamajjhāna-vipākaṃ catuttha-jjhāna-bhūmiyaṃ, asaṇṇasattānaṃ pana rūpaṃ eva paṭisandhi hoti. Tathā tato paraṃ pavattiyāṃ cavana-kāle ca rūpaṃ eva pavattitvā nirujjhati. Imā cha rūpāvacara-paṭisandhiyo nâma. Tesu brahma-pārisajjānaṃ devānaṃ kappassa tatiyo bhāgo āyu-ppamāṇaṃ, brahma-purohitānaṃ upadḍha-kappo,⁴ mahābrahmānaṃ eko kappo, parittābhānaṃ dve kappāni, appamānābhānaṃ cattāri kappāni, ābhassarānaṃ attha kappāni,

¹ R. bhavaṅgaṃ.

² R. bhūmassitānaṃ.

³ S. sa.

⁴ S. upaccha.

paritta-subhānaṃ soḷasa kappāni, appamāṇa-subhānaṃ dvattiṃsa kappāni, subhakiṇhānaṃ catu-saṭṭhi kappāni, vehapphalānaṃ asaṇṇasattānaṃ ca pañca kappā-satāni, a vihānaṃ kappā-sahassāni, atappānaṃ dve kappā-sahassāni, sudassānaṃ cattāri kappā-sahassāni, sudassīnaṃ aṭṭha kappā-sahassāni, akaniṭṭhānaṃ soḷasa kappā-sahassāni. Paṭhamāruppādi-vipākāni paṭhamāruppādi-bhūmīsu yathākkamaṃ paṭisandhi-bhavaṃga-cuti-vasena pavattanti. Imā catasso āruppa-paṭisandhiyo nāma. Tesu pana ākāśānañcāyatanūpagānaṃ devānaṃ vīsati kappā-sahassāni ayu-ppamāṇaṃ, viññāṇañcāyatanūpagānaṃ devānaṃ cattālisa kappā-sahassāni, akiñcaṇṇāyatananūpaganāṃ devānaṃ saṭṭhi kappā-sahassāni, nevasaññā-nāsaññāyatanūpagānaṃ devānaṃ catu-rāsīti kappā-sahassāni.

7. Paṭisandhi bhavaṃgaṃ ca tathā cavanamānasam
Ekam eva tath' ev' ekavisayaṃ c' ekajātiyaṃ

Idam ettha paṭisandhi-catukkam.

8. Janakam upatthambhakam upaṇṇakam¹ upaghātakaṃ ceti kicca-vasena, garukam āsannaṃ ācinnaṃ kaṭattā-kammaṃ ceti pākādāna-pariyāyena, diṭṭhidhamma-vedaniyaṃ upapajja-vedaniyaṃ aparāpariya-vedaniyaṃ ahosi-kammaṃ ceti pāka-kāla-vasena cattāri kammāni nāma. Tathā akusalaṃ kāmāvacara-kusalaṃ rūpāvacara-kusalaṃ arūpāvacara-kusalaṃ ceti pākattāhāna-vasena. Tattha akusalaṃ kāya-kammaṃ vacī-kammaṃ mano-kammaṃ ceti kamma-dvāra-vasena tividdham hoti. Kathaṃ? Pāṇātipāto adinnādānaṃ kāmesu micchācāro ceti kāya-viññatti-samkhāte kāya-dvāre bāhulla-vuttito kāya-kammaṃ nāma. Musāvādo pisuṇā vācā pharusā vācā samphappalāpo² ceti vacī-viññatti-samkhāte vacī-dvāre bāhulla-vuttito vacī-kammaṃ nāma. Abhijjhā vyāpādo micchā-diṭṭhi ceti aññatrāpi viññattiyā manasmim yeva bāhulla-vuttito mano-kammaṃ nāma. Tesu pāṇātipāto pharusā vācā vyāpādo ca dosa-mūlena jāyanti, kāmesu micchācāro abhijjhā micchā-diṭṭhi ca lobha-mūlena, sesāri cattāri

¹ S. ūpapiṇṇakam ; R. upapiṇṇakam.

² S. sapphalāpo.

pi dvīhi mūlehi sambhavanti. Cittuppāda-vasena pan' etaṃ akusalaṃ sabbathā pi dvādasa-vidhaṃ hoti. Kāmāvacara-kusalaṃ pi kāya-dvāre pavattaṃ kāya-kammaṃ vacî-dvāre pavattaṃ vacî-kammaṃ mano-dvāre pavattaṃ mano-kammaṃ ceti, kamma-dvāra-vasena tividaṃ hoti. Tathā dāna-sīla-bhāvanā-vasena, cittuppāda-vasena pan' etaṃ aṭṭha-vidhaṃ, dāna-sīla-bhāvanā-pamāyana-veyyāvacca-pattidāna-pattānūmodana - dhammasavana - dhammadesanā - ditṭhiṃjukamma - vasena dasa-vidhaṃ hoti. Taṃ pan' etaṃ vīsati-vidhaṃ pi kāmāvacara-kammaṃ icceva saṃkhaṃ gacchati. Rûpāvacara-kusalaṃ pana mano-kammaṃ eva, taṃ ca bhāvanāmayam appanāpattam, jhānaṃga-bhedeṇa pañcavidhaṃ hoti. Tathā arûpāvacara-kusalaṃ ca mano-kammaṃ, taṃ pi bhāvanāmayam appanāpattam, ālambāṇa-bhedeṇa catubbidaṃ hoti. Etthā-kusala-kammaṃ uddhacca-rahitaṃ apāya-bhūmiyam paṭi-sandhim janeti. Pavattiyam pana sabbam pi dvādasa-vidhaṃ satt' ākusala-pākāni sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Kāmāvacara-kusalaṃ pi kāmāvacara-sugatiyam eva paṭisandhim janeti. Tathā pavattiyaṃ ca mahā-vipākāni ahetuka-vipākāni aṭṭha pi sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Tatthāpi tihetukam-ukkaṭṭhaṃ¹ kusalaṃ tihetukam paṭisandhim datvā pavatte soḷasa vipākāni vipaccati, tihetukam omakaṃ dvihetukam ukkaṭṭhaṃ ca kusalaṃ dvihetukam paṭisandhim datvā pavatte tihetuka-rahitāni dvādasa vipākāni vipaccati, dvihetukam omakaṃ pana kusalaṃ ahetukam eva paṭisandhim deti pavatte ca ahetuka-vipākān' eva vipaccati.

9. Asaṃkhāraṃ asaṃkhāra-vipākāni na paccati
 Asaṃkhāraṃ asaṃkhāra-vipākānīti kecaṇā.
 Tesam dvādasa pākāni dasāṭṭha ca yathākkamaṃ
 Yathā-vuttānūsāreṇa yathā-sambhavaṃ uddise.

10. Rûpāvacara-kusalaṃ pana paṭhamajjhānaṃ parittaṃ
 bhāvetvā brahmapārisajjesu uppajjati, tad eva majjhimaṃ
 bhāvetvā brahma-purohitesu paṇītaṃ bhāvetvā mahā-
 brahmesu, tathā dutiyajjhānaṃ tatiyajjhānaṃ ca parittaṃ

¹ S. mukhaṭṭhaṃ; R. ukkaṭṭhaṃ.

bhâvetvâ parittâbhesu majjhimam bhâvetvâ appamâṇâbhesu paṇitam bhâvetvâ âbhassaresu, catutthajjhânam parittam bhâvetvâ paritta-subhesu majjhimam bhâvetvâ appamâna-subhesu paṇitam bhâvetvâ subha-kiṇhesu, pañcamajjhânam bhâvetvâ vehapphalesu, tad eva saṇṇâ-virâgam bhâvetvâ asaṇṇasattesu, anâgâmito pana suddhâvâsesu uppajjanti, arûpâvacara-kusalaṇi ca yathâkkamam bhâvetvâ arûpesu ¹ uppajjanti.

11. Ittham mahaggatam puṇṇam yathâ-bhumi-pavattitam ²
Janeti sadisam pâkam paṭisandhi-pavattiyam.

Idam ettha kamma-catukkam.

12. Âyu-kkhayena kamma-kkhayena ubhaya-kkhayena upacchedaka-kammunâ ceti catudhâ maraṇupatti. Tathâ ca marantânam pana maraṇakâle yathâraham abhimukhi-bhûtam bhavantare paṭisandhi-janakam kammam vâ tam kamma-karaṇa-kâle rûpâdikam upaladdha-pubbam upakaraṇa-bhûtaṇi ca kamma-nimittam vâ anantaram uppajjamâna-bhave upalabhitabbam upabhoga-bhûtaṇi ca gata-nimittam vâ kamma-balena channam dvârânam aṇṇatarasmim paccupatthâti. Tato param tam eva tathopatthitam âlambanam ârabba vipaccamâna-kammânurûpam parisuddham upakiliṭṭham vâ upalabhitabba-bhavanurûpam tattonatam ³ va citta-santânam abhiṇham pavattati bâhullena, tam eva vâ pana janaka-bhûtam kammam abhinava-karaṇa-vasena dvârapattam hoti, paccâsanna-maraṇassa tassa vîthi-cittâvasâne bhavanga-kkhave vâ cavana-vasena paccuppanna-bhava-pariyosâna-bhûtam cuti-cittam uppajjivâ nirujjhati. Tasmim niruddhâvasâne tassânantaram eva tathâ ghitam âlambanam ârabba savatthukam avatthukam eva vâ yathâraham avijjâ-nusaya-parikkhittena tapânusaya-mûlakena samkhâreṇa janiyamânam ⁴ sampayuttehi pariggayhamânam saha-jâtânam adiṭṭhâna-bhâvena pubbamgama-bhûtam bhavantara-paṭisandhâna-vasena paṭisandhi-samkhâtam mânasam uppajjamânam eva patiṭṭhâti bhavantare.

13. Maraṇasanna-vîthiyam panettha mēda-ppavattâni pañc' eva javanâni paṭikamkhitabbâni. Tasmâ yadâ paccu-

¹ S. aruppesu. ² R. vavattitiam. ³ R. tattonatam. ⁴ S. chabhiyamânam.

ppannālabhāṇesu āpātham āgatesu marantesv eva maraṇaṃ hoti, tadā paṭisandhi-bhavaṃgānaṃ pi paccuppannālabhaṇatā labbhatī ti katvā kāmāvacara-paṭisandhiyā cha-dvāra-gahitaṃ kammanimittaṃ gatinimittaṃ ca paccuppannam atītālabhaṇam upalabbhati. Kammaṃ pana atītaṃ eva. Tañ ca mano-dvāra-gahitaṃ. Tāni pana sabbāni pi paritta-dhamma-bhūtān' ev' ālabhaṇāni. Rûpāvacara-paṭisandhiyā pana paññatti-bhūtaṃ kamma-nimittam ev' ālabhaṇaṃ hoti. Tathā āruppa-paṭisandhiyā ca mahaggata-bhūtaṃ paññatti-bhūtaṃ ca kamma-nimittam eva yathārahaṃ ālabhaṇaṃ hoti. Asañña-sattānaṃ pana jīvita-navakam eva paṭisandhi-bhāvena paṭiṭṭhāti. Tasmā te rūpa-paṭisandhikā nāma. Arûpā arûpa-paṭisandhikā. Sesā rūpā rūpa-paṭisandhikā.

14. Âruppa-cutiyā honti hetṭhimârûppa-vajjitā
 Paramârûppa-sandhī ca tathā kâme ti-hetukā,
 Rûpāvacara-cutiyā ahetu-rahitā siyūṃ
 Sabbā kâme ti-hetumhā kâmesv eva panetarā.

Ayam ettha cuti-paṭisandhi-kkamo.

15. Icevaṃ gahita-paṭisandhikānaṃ pana paṭisandhi-nirodhānantarato pabhūti tam ev' ālabhaṇam ārabha tad eva cittaṃ yāva cuti-cittuppādā asati vīthi-cittuppāde bhavassa aṃga-bhāvena bhavaṃga-santati-samkhātaṃ¹ mānasam abbochinam² nadī-soto viya pavattati. Pariyosāne ca cavana-vasena cuti-cittaṃ hutvā nirujjhati. Tato parañ ca paṭisandhādayo ratha-cakkam iva yathākkamaṃ eva parivattantā pavattanti.

16. Paṭisandhi-bhavaṃga-vīthiyo cuti ceha tathā bhavantare
 Puna-sandhi-bhavaṃgamiccayam parivattati citta-santati³
 Paṭisamkhāya pan' etam addhuvam adhigantvā padam
 accutaṃ budhā
 Susamucchinnā-sineha-bandhanā samam essanti cirāya⁴
 subbatā.

Iti abhidhammattha-saṃgahe vīthi-mutta-saṃgaha-vibhāgo
 nāma pañcamo paricchedo.

¹ R. samkhatam.

² R. abocchinam.

³ S. sattati.

⁴ R. cirāya.

VI. RŪPA-SAṄGAHA-VIBHAGA.

1. Ettāvatā vibhattā hi ¹ sabba-bheda-pavattikā
Citta-cetasikā dhammā rūpaṃ dāni pavuccati.
Samuddesā vibhāgā ca samuṭṭhānā kalāpato
Pavattikkamato ceva pañcadhā tattha saṃgaho.

2. Cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upā-
dārūpan ti duvidham etaṃ rūpaṃ ekādasa-vidhena saṃgahaṃ
gacchati. Kathaṃ? Paṭhavi-dhātu āpo-dhātu tejo-dhātu
vāyo-dhātu bhūta-rūpaṃ nāma. Cakkhu sotāṃ ghāṇaṃ
jivhā kāyo pasāda-rūpaṃ nāma. Rūpaṃ saddo gandho raso
āpo-dhātu-vivajjitāṃ bhūta-ttaya-samkhātāṃ phoṭṭhabbaṃ
gocara-rūpaṃ nāma. Itthattaṃ purisattaṃ bhāva-rūpaṃ
nāma. Hadaya-vatthu hadaya-rūpaṃ nāma. Jīvitindriyaṃ
jīvita-rūpaṃ nāma. Kabalimkāro ² āhāro āhāra-rūpaṃ nāma.
Iti ca aṭṭhārasavidham etaṃ rūpaṃ sabhāva-rūpaṃ salakkha-
ṇa-rūpaṃ nipphanna-rūpaṃ rūpa-rupaṃ sammasana-rūpan ti
ca saṃgahaṃ gacchati. Ākāsadhātu pariccheda-rūpaṃ nāma.
Kāya-viññatti vaci-viññatti viññatti-rūpaṃ nāma. Rūpassa
lahutā mudutā kammaññatā viññatti-dvayaṃ vikāra-rūpaṃ
nāma. Rūpassa upacayo santati jaratā ³ aniccatā lakkhaṇa-
rūpaṃ nāma. Jātirūpaṃ eva pan' ettha upacaya-santati-
nāmena pavuccati. Iti ekādasa-vidham etaṃ rūpaṃ aṭṭhavī-
sati-vidham hoti sarūpa-vasena.

3. Kathaṃ

Bhūta-ppasāda-visayā bhāvo hadayaṃ iccapi
Jīvitāhāra-rūpehi aṭṭhārasa-vidham tathā
Paricchedo ca viññatti vikāro lakkhaṇaṃ ti ca
Anipphannā dasa ceti aṭṭhavīsa-vidham bhava.

Ayam ettha rūpa-samuddeso.

¹ S. vibhantāhi.

² R. kabalikāro.

³ S. charatā.

4. Sabbañca pan' etam rūpaṃ ahetukaṃ sappaccayaṃ sāsavaṃ saṃkhatam lokiyaṃ kāmavacaram anārammaṇam apahātabbam evā ti ekavidham pi ajjhattika-bāhirādi-vasena bahudhā¹ bhedaṃ gacchati. Katham? Pasāda-saṃkhâtam pañcavidham pi ajjhattika-rûpaṃ nâma. Itaram bāhira-rûpaṃ. Pasāda-hadaya-saṃkhâtam chabbidam pi vatthu-rûpaṃ nâma. Itaram avatthu-rûpaṃ. Pasāda-viññatti-saṃkhâtam sattavidham pi dvâra-rupaṃ nâma. Itaram advâra-rûpaṃ. Pasāda-bhâva-jivita-saṃkhâtam atthavidham pi indriya-rupaṃ nâma. Itaram anindriya-rûpaṃ. Pasāda-visaya-saṃkhâtam dvâdasa-vidham pi olârîka-rûpaṃ santike rūpaṃ sappatigha-rûpaṃ ca. Itaram sukhuma-rûpaṃ dûre rūpaṃ appatigha-rûpaṃ ca. Kammajaṃ upâdinṇa-rûpaṃ. Itaram anupâdinṇa-rûpaṃ. Rûpâyatanaṃ sanidassana-rûpaṃ. Itaram anidassana-rupaṃ. Cakkhâdi-dvayaṃ asampatta-vasena ghâṇadi-ttayaṃ sampatta-vasenâ ti pañcavidham pi gocara-ggâhika-rûpaṃ. Itaram agocara-ggâhika-rûpaṃ. Vaṇṇo gandho raso oḷā bhûta-catukkaṇ ceti atthavidham pi avinibbhoga-rûpaṃ. Itaram vinibbhoga-rupaṃ.

5. Icevama atthavîsati-vidham pi ca vicakkhaṇâ Ajjhattikâdi-bhedena vibhajanti yathârahaṃ.

Ayam ettha rûpa-vibhâgo.

6. Kammaṃ cittaṃ utu âhâro ceti cattâri rûpa-samuṭṭhânâni nâma. Tattha kâmâvacaram rūpâvacaraṇ ceti pañcavîsati-vidham pi kusalâkusala-kammaṃ abhisamkhatam ajjhattika-santâne² kamma-samuṭṭhâna-rûpaṃ paṭisandhim upâdâya khaṇe khaṇe samuṭṭhâpeti. Âruppa-vipâka-dvi-pañca-viññâṇa-vajjitam pañcasattati-vidham pi cittaṃ citta-samuṭṭhâna-rûpaṃ paṭhama-bhavaṃgam upâdâya jâyantam eva samuṭṭhâpeti. Tattha appanâ-javanam iriyâpatham pi sannâmeti. Votthappana-kâmâvacara-javanâbhiññâ pana viññattim pi samuṭṭhâpeti. Somanassa-javanâni pan' ettha terasa-hasanam pi janenti. Sîtuṇhotu-samaññâtâ tejo-dhātu-ṭhiti-pattâ va utu-samuṭṭhâna-rûpaṃ ajjhattam ca bahiddhâ ca yathârahaṃ samuṭṭhâpeti. Oḷâ-saṃkhâtô âhâro âhâra-samuṭṭhâna

¹ S. mahudhâ.

² S. sannâne.

rūpaṃ ajjhoharaṇa-kāle tñānappatto va samuṭṭhapeti. Tattha hadaya-indriya-rūpāni kammajān'eva, viññatti-dvayaṃ citta-
jam eva, saddo cittotujo,² lahutādi-ttayaṃ utu-cittābhārehi
sambhoti. Avinibbhoga-rūpāni ceva ākāsa-dhātu ca catūhi
sambhūtāni, lakkhaṇa-rūpāni nakuto ci jāyanti.

7. Atṭhārasa pannarasa terasa dvādasā ti ca
Kammacittotukābhārajāni honti yathākkamaṃ.
Jāyamānādi-rūpaṇaṃ sabbhāvattā hi kevalaṃ
Lakkhaṇāni na jayanti kehi ci ti pakāsitam.

Ayam ettha rūpa-samuṭṭhāna-nayo.

8. Ekuppādā ekanirodhā ekanissaya saḥavuttino ekavīsati
rūpa-kalāpā nāma. Tattha jīvitam avinibbhoga-rūpaṃ ca
cakkhunā saha cakkhu-dasakaṃ ti pavuccati. Tathā sotādihi
saddhiṃ sota-dasakaṃ ghāna-dasakaṃ jivha-dasakaṃ kāya-
dasakaṃ itthibhāva-dasakaṃ pumbhāva-dasakaṃ vatthu-
dasakaṃ ceti yathākkamaṃ yojetabbam. Avinibbhoga-rūpaṃ
eva jīvitena saha jīvita-dasakaṃ ti pavuccati. Ime nava
kamma-samuṭṭhāna-kalāpā. Avinibbhoga-rūpaṃ pana sud-
dhatṭhakaṃ. Tad eva kāya-viññattiyā saha kāya-viññatti-
navakaṃ vaci-viññatti saddehi saha vaci-viññatti-dasakaṃ
lahutādihi saddhiṃ lahutādi-ekādasakaṃ kāya-viññatti-
lahutādi-dvādasakaṃ vaci-viññatti-sadda-lahutādi-terasakaṃ
ceti cha citta-samuṭṭhāna-kalāpā. Suddhatṭhakaṃ sadda-
navakaṃ lahutād-ekādasakaṃ sadda-lahutādi-dvādasakaṃ ceti
ceti cattāro utu-samuṭṭhāna-kalāpā. Suddhatṭhakaṃ lahutād-
ekādasakaṃ ceti dve āhāra-samuṭṭhāna-kalāpā. Tattha
suddhatṭhakaṃ sadda-navakaṃ ceti dve utu-samuṭṭhāna-
kalāpā bahiddhā pi labbhanti. Avasesā pana sabbe pi
ajjhattikam eva.

9. Kammacittotukābhāra-samuṭṭhānā yathākkamaṃ
Nava cha caturo dveti kalāpā ekavīsati.
Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā
Na kalāpaṃgam iccāhu ākāraṃ lakkhaṇāni ca.

Ayam ettha kalāpa-yojanā.

¹ S. *addā* va.

10. Sabbāni pi pan' etāni rūpāni kāmaloke yathārahaṃ anūnāni pavattiyam upalabbhanti. Paṭisandhiyam pana samsedajānañ ceva opapātikānañ ca cakkhu-sota-ghāna-jivhā-kāya-bhāva-vatthu-dasaka-samkhātāni satta-dasakāni pātu-bhavanti ukkattha-vasena. Omaka-vasena pana cakkhu-sota-ghāna-bhāva-dasakāni tadāci pi na labbhanti. Tasmā tesam vasena kalāpāni¹ veditabbā, gabbha-seyyaka-sattānaṃ pana kāya-bhāva-vatthu-dasaka-samkhātāni tīni dasakāni pātu bhavanti. Tatthāpi bhāva-dasakam kadāci na labbhati.² Tato param pavatti-kāle kamena cakkhu-dasakādīni ca pātu bhavanti. Icevaṃ paṭisandhim upādāya kamma-samuṭṭhānā dutiya-cittam upādāya citta-samuṭṭhānā tṛīti-kālam³ upādāya utu-samuṭṭhānā oḍḍha-pharaṇam upādāya āhāra-samuṭṭhānā ceti catu-samuṭṭhāna-rūpa-kalāpa-santati kāmaloke dīpa-jālā viya nadī-soto viya ca yāvatāyukam abbocchinnaṃ⁴ pavattati. Maraṇa-kāle pana cuti-cittopari sattarasa ma cittassa tṛīti-⁵ kalam upādāya kammaja-rūpāni⁵ na upajjanti. Puretaram upannāni ca kammaja-rūpāni⁵ cuti-citta-sama-kalam eva pavattitvā nirujjhanti. Tato param cittajāhāraja-rūpañ ca vocchijjati. Tato param utu-samuṭṭhāna-rūpa-paramparā yāva mata-kalevara⁶-samkhātā pavattanti.

11. Icevaṃ matasattānaṃ punad eva⁷ bhavantare
Paṭisandhim upādāya tathārūpaṃ pavattati.

12. Rūpaloke pana ghāna-jivhā-kāya-bhāva-dasakāni ca āhāraja-kalāpāni ca na labbhanti. Tasmā tesam paṭisandhi-kāle⁸ cakkhu-sota-vatthu-vasena tīni dasakāni jīvita-navakañ ceti cattāro labbhanti. Asañña-sattānaṃ pana cakkhu-sota-vatthu-saddāni pi na labbhanti. Tathā sabbāni pi cittaja-rūpāni. Tasmā tesam paṭisandhi-kāle jīvita-navakam eva pavattiyañ ca sadda-vajjitam utu-samuṭṭhāna-rūpaṃ atiricchati. Icevaṃ kāma-rupāsāññi-samkhātesu tīsu tṛīnesu paṭisandhi-pavatti-vasena duvidhā rūpa-pavatti veditabbā.

13. Atṭhavisati kāmesu honti tevīsa rūpīsu
Sattaras' evāsāññīnaṃ arūpe natthi kiñci pi.

¹ R. kalāpatāni. ² S. labbhanti. ³ R. tṛīti°. ⁴ R. abbho. ⁵ S. omits.
⁶ R. kalevara; S. kalebara. ⁷ S. puna dve. ⁸ S. kalam.

Saddo vikāro jaratā maraṇaṃ c' opapattiyaṃ
Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayamettha rūpa-pavatti-khamo.

14. Nibbānaṃ pana lokuttara-saṃkhātāṃ catumagga-nā-
ṇena sacchikātabbaṃ magga-phalānaṃ ālambāna-bhūtaṃ
vāna-saṃkhātāya taṇhāya nikkhantattā nibbānaṃ ti¹ pa-
vuccati. Tad etaṃ sabhāvato ekavidham pi, sa-upādi-sesa²-
nibbāna-dhātu anupādisesa-nibbāna-dhātu ceti duvidham hoti
kāraṇa-pariyāyena. Tathā suññataṃ animittaṃ appaṇihitaṃ³
ceti tividham hoti ākāra-bhedena.

Padam accutam accantaṃ⁴ asaṃkhataṃ anuttaraṃ
Nibbānaṃ iti bhāsanti vānamuttā mahesayo.
Iti cittaṃ cetasikaṃ rūpaṃ⁵ nibbānaṃ iccapi
Paramatthaṃ pakāsanti catudhā va tathāgatā.

Iti abhidhammattha-saṃgahe rūpa-saṃgahe vibhāgo nāma
chaṭṭho paricchedo.

¹ S. nibbānatti. ² S. upādisena. ³ S. appaṇihitaṃ. ⁴ S. accattaṃ. ⁵ S. rūpa,
and so nearly always.

VII. SAMUCCA-SAṄGAHA-VIBHAGA.

1. Dvāsattati-vidhā vuttā vatthudhammā salakkhaṇā
Tesam dāni yathāyogaṃ pavakkhāmi samuccayaṃ.

2. Akusala-saṃgaho missaka-saṃgaho bodhipakkhiya-saṃgaho sabba-saṃgaho ceti samuccaya-saṃgaho catubbidho veditabbo. Kathaṃ? Akusala-saṃgahe tāva cattāro āsavā kāmāsavo bhavāsavo diṭṭhāsavo avijjāsavo, cattāro oghā kāmogho bhavogho diṭṭhogho avijjogho, cattāro yogā kāmā-yogo bhava-yogo diṭṭhi-yogo avijjā-yogo, cattāro ganthā abhiijhā kāyagantho vyāpādo kāyagantho sīlabbata-parāmāso kāyagantho (idaṃ saccābhiniveso kāyagantho), cattāro upā-dānā kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānaṃ, cha nīvaraṇāni kāma-chanda-nīvaraṇaṃ vyāpāda-nīvaraṇaṃ thīna-middha-nīvaraṇaṃ uddhacca-kukkucca-nīvaraṇaṃ vicikicchā-nīvaraṇaṃ avijjā-nīvaraṇaṃ, sattānusayā kāmārāgānusayo bhavarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo avijjānusayo, dasa saṃyojanāni kāmārāga-saṃyojanaṃ rūparāga-saṃyogaṇaṃ aruparāga-saṃyojanaṃ paṭigha-saṃyojanaṃ māna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ sīlabbata-parāmāsa-saṃyojanaṃ vicikicchā-saṃyojanaṃ uddhacca-saṃyojanaṃ avijjā-saṃyojanaṃ suttante, aparāni dasa saṃyojanāni kāmārāga-saṃyojanaṃ bhavarāga-saṃyojanaṃ paṭigha-saṃyojanaṃ māna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ sīlabbata-parāmāsa-saṃyojanaṃ vicikicchā-saṃyojanaṃ issā-saṃyojanaṃ macchhariya-saṃyojanaṃ avijjā-saṃyojanaṃ abhidhamme, dasa kilesā lobho doso moho māno diṭṭhi vicikicchā thīnaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Āsavādīsu pan' ettha kāma-bhava-nāmena tabbatthukā taṇhā adhippetā. Sīlabbata-

parâmâro idam saccâbhiniveso attavâdupâdânañ ca tathâ pavattam diṭṭhigatam eva pavuccati.

3. Âsavoghâ ca yogâ ca tayo ganthâ ca vatthuto
Upâdânâ duve vuttâ aṭṭha nīvaraṇâ siyūṃ.
Chalevânusayâ honti nava saṃyojanâ matâ
Kilesâ dasa vuttoyaṃ navadhâ pâpa-saṃgaho.

4. Missaka-saṃgahe cha hetû lobho doso moho alobho adoso amoho, satta jhānaṃgāni vitakko vicâro pīti ekaggatâ somanassaṃ domanassaṃ upekkhâ, dvâdasa maggaṃgāni saṃmâ-diṭṭhi saṃmâ-saṃkappo saṃmâ-vâcâ saṃmâ-kamanto saṃmâ-âjīvo saṃmâ-vâyâmo saṃmâ-sati saṃmâ-samâdhi micchâ-diṭṭhi micchâ-saṃkappo micchâ-vâyâmo micchâ-samâdhi, bâvisat' indriyâni cakkhundriyaṃ sotindriyaṃ ghânindriyaṃ jivhindriyaṃ kâyindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ manindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samâdhindriyaṃ paññindriyaṃ anaññâtāññassâmitindriyaṃ aññindriyaṃ aññâtāvindriyaṃ, nava balâni saddhâ-balaṃ viriya-balaṃ samâdhi-balaṃ paññâ-balaṃ hiri-balaṃ ottappa-balaṃ ahirika-balaṃ anottappa-balaṃ, cattâro adhipatī chandâpati cittâdhipati viriyâdhipati vīmaṃsâdhipati, cattâro âhârâ kabalīmkâro âhâro phasso dutiyo mano-saṃcetanâ tatiyâ viññâṇaṃ catutthaṃ. Indriyesu pan' ettha sotâpatti-maggañāṇaṃ aṇaṇñâtāññassâmitindriyaṃ, arahatta-phala-ñāṇaṃ aññâtāvindriyaṃ, majjhe¹ cha ñāṇâni aññindriyâni ti pavuccanti, jīvitindriyañ ca rupârûpa-vasena duvidhaṃ hoti. Pañca-viññâṇesu jhānaṃgāni avirīyesu phalâni ahetukesu maggaṃgāni na labbhanti. Tathâ vicikicchâ citte ekaggatâ maggindriya-bala-bhāvaṃ² na gacchati, dvihetuka-tihetuka-jāvanesv eva yathâsambhavaṃ adhipatī eko va labbhati.

5. Cha hetû pañca jhānaṃgâ maggaṃgâ nava vatthuto
Solasindriya-dhammâ ca bala-dhammâ naveritâ.
Cattârodhipatī vuttâ tathâhârâ ti sattadhâ
Kusalâdi-samâkiṇṇo vutto missaka-saṃgaho.

¹ S. magge. ² S. phala-bhavaṃ.

6. Bodhi-pakkhiya-samgahe cattâro satipaṭṭhânâ kâyanu-passanâ-satipaṭṭhânâṃ vedanânupassanâ-satipaṭṭhânâṃ cittânupassanâ-satipaṭṭhânâṃ dhammânupassanâ-satipaṭṭhânâṃ; cattâro sammappadhânâ uppannânâṃ pâpakânâṃ pahânâya vâyâmo, anuppannânâṃ pâpakânâṃ anuppâdâya vâyâmo, anuppannânâṃ kusalanâṃ uppâdâya vâyâmo, uppannânâṃ kusalanâṃ bhîyyobbhâvâya vâyâmo; cattâro iddhi-pâdâ chandiddhi-pâdo cittiddhi-pâdo viriyiddhi-pâdo vîmaṃsiddhi-pâdo; pañc'indriyâni saddhindriyaṃ viriyindriyaṃ satindriyaṃ samâdhindriyaṃ paññindriyaṃ; pañca balâni saddhâ-balaṃ viriya-balaṃ sati-balaṃ samâdhi-balaṃ paññâ-balaṃ; satta bojjhaṃgâ sati-sambojjhaṃgo dhamma-vicaya-sambojjhaṃgo viriya-sambojjhaṃgo pîti-sambojjhaṃgo passaddhi-sambojjhaṃgo samâdhi-sambojjhaṃgo upekkhâ-sambojjhaṃgo; aṭṭha maggaṃgâni sammâ-ditṭhi sammâ-saṃkappo sammâ-vâcâ sammâ-kammanto sammâ-âjivo sammâ-vâyâmo sammâ-sati sammâ-samâdhi. Ettha pana cattâro satipaṭṭhânâ ti sammâ-sati ekâ va pavuccati, tathâ cattâro sammappa-dhânâ ti ca sammâ-vâyâmo.

7. Chando cittaṃ upekkhâ ca saddhâ-passaddhi-pîtiyo
 Sammâ-ditṭhi saṃkappo vâyâmo viratittayaṃ
 Sammâ-sati samâdhi ti cuddasete svabhâvato
 Satta-tiṃsa-pabbhedena sattadhâ tattha saṃgaho.
 Saṃkappa-passaddhi ca pîtupekkhâ
 Chando ca cittaṃ viratittayaṃ ca
 Naveha ṭhânâ viriyaṃ navatṭha
 Satî samâdhi catu pañca paññâ
 Saddhâ duṭṭhânuttama-satta-tiṃsa
 Dhammânam eso pavaro vibhâgo.
 Sabbe lokuttare honti nava saṃkappa-pîtiyo
 Lokiye pi yathâyogaṃ chabbisuddhi pavattiyaṃ.

8. Sabba-samgahe pañca khandhâ rūpa-kkhandho vedanâ-kkhandho saññâ-kkhandho saṃkhâra-kkhandho viññâṇa-kkhandho, pañc' upâdâna-kkhandâ rūpupâdâna-kkhandho

¹ S. samâdhi catu; R. samâdhicatu.

vedanupādāna-kkhando saññupādāna-kkhandho saṃkhārupā-
dāna-kkhandho viññānupādānakkhandho, dvādas' āyatanāni
cakkhāyatanam sotāyatanam ghāṇāyatanam jivhāyatanam
kāyāyatanam manāyatanam rūpāyatanam saddhāyatanam
gandhāyatanam rasāyatanam potṭhabbāyatanam dhammāya-
tanam, atṭhārasa dhātuyo cakkhu-dhātu sota-dhātu ghāṇa-
dhātu jivhā-dhātu kāya-dhātu rūpa-dhātu sadda-dhātu
gandha-dhātu rasa-dhātu potṭhabba-dhātu cakkhu-viññāṇa-
dhātu sota-viññāṇa-dhātu ghāṇa-viññāṇa-dhātu jivhā-viññā-
ṇa-dhātu kāya-viññāṇa-dhātu mano-dhātu mano-viññāṇa-
dhātu dhamma-dhātu, cattāri ariya-saccāni dukkham ariya-
saccam dukkha-samudayo ariya-saccam dukkha-nirodho
ariya-saccam dukkha-nirodho-gāminī paṭipadā ariya-saccam.
Ettha pana cetasika-sukhuma-rūpa-nibbāṇa-vasena ekūna-
sattati dhammā dhammāyatana-dhamma-dhātū ti saṃkham
gacchanti, manāyatanam eva satta-viññāṇa-dhātu-vasena
bhijjati.

9. Rupaṇ ca vedanā saññā sesa-cetasikā tathā
Viññāṇam iti pañcete pañcakkhandhā ti bhāsita.
Pañcupādānakkhandhā ti tathā tebhūmakā matā
Bhedābhāvena nibbānam khandha-saṃgaha-nissatam
Dvārālambaṇa-bhedena bhavant' āyatanāni ca
Dvārālamba-taduppanna-pariyāyena dhātuyo.
Dukkham tebhūmakam vaṭṭam taṇhā-samudayo bhava
Nirodho nāma nibbānam maggo lokuttano mato.
Magga-yuttā phalā¹ ceva catu-sacca-vinissatā²
Iti pañca pabbhedena pavutto sabba-saṃgaho.

Iti abhidhammattha-saṃgahe samucca-saṃgaha-
vibhāgo nāma sattamo paricchedo.

¹ S. balā. ² S. vinissatā.

VIII. PACCAYA-SAṄGAHA-VIBHAGA.

1. Yesaṃ saṃkhata-dhammānaṃ ye dhammā paccayā yathā
Taṃ vibhāgam ihedāni pavakkhāmi yathārahaṃ.

2. Paṭicca-samuppāda-nayo paṭṭhāna-nayo ceti paccaya-saṃgaho duvidho veditabbo. Tattha tabbhāvabhāvī bhāvā-kāra-mattopalakkhito paṭicca-samuppāda-nayo, paṭṭhāna-nayo pana āhacca-paccaya-tṭhitim ārabha pavuccati, ubhayaṃ pana vomissitvā papañcanti ācariyā. Tattha avijjā-paccayā saṃkhārā saṃkhāra-paccayā viññāṇaṃ viññāṇa-paccayā nāma-rūpaṃ nāma-rūpa-paccayā salāyatanam salāyatana-paccayā phasso phassa-paccayā vedanā vedanā-paccayā taṇhā taṇhā-paccayā upādānaṃ upādāna-paccayā bhavo bhava-paccayā jāti jāti-paccayā jarā-maraṇaṃ¹ soka-parideva-dukkha-domanassupāyāsā sambhavanti. Evam etassa kevalassa dukka-kkhandassa samudayo hoti ti ayam ettha paṭicca-samuppāda-nayo.

3. Tattha tayo addhā dvādasamgāni vīsatakkārā ti-sandhi catu-samkhepā tiṇi vaṭṭāni dve mûlāni ca veditabbāni. Kathaṃ? avijjā saṃkhārā atīto addhā jāti-jarā-maraṇam anāgato addhā majjhe aṭṭha paccuppanno addhā ti tayo addhā. Avijjā saṃkhārā viññāṇaṃ nāma-rupaṃ salāyatanam phasso vedanā taṇhā upādānaṃ bhavo jāti jarā-maraṇam ti dvādas' anagāni. Sokādi-vacanaṃ pan' ettha nissandaphala-nidassanaṃ, avijjā-saṃkhāra-ggahaṇena panettha taṇhupādāna-bhavā pi gahitā bhavanti. Tathā taṇhupādāna-bhava-ggahaṇena ca avijjā-saṃkhārā-jāti-jarā-maraṇa-ggahaṇena ca viññāṇādi-phala-pañcakam eva gahitan ti katvā :—

4. Atīte hetavo pañca idāni phala-pañcakam
Idāni hetavo pañca āyatim phala-pañcakan ti.

¹ S. jarāraṇaṃ ; R. jayāmaraṇaṃ.

5. Viśatākārā ti-sandhi catu-saṃkhepā ca bhavanti. Avijjā taṇhupādānā ca kilesa-vaṭṭaṃ, kamma-bhava-saṃkhāto bhavetakadeso saṃkhārā ca kamma-vaṭṭaṃ, upapatti-bhava-saṃkhāto bhavetakadeso avasesā ca vipāka-vaṭṭaṃ ti tīṇi vaṭṭāni, avijjā-taṇhā-vasena dve mûlāni ca veditabbāni.

6. Tesam eva ca mûlāṃ nirodhena nirujjhati
Jarā-maraṇaṃ uñchāya¹ pīlītānaṃ abhinhaso
Āsavānaṃ samuppādā avijjā ca pavattati.
Vaṭṭaṃ ābandhaṃ iccevaṃ tebhūmakma anādikam
Paṭicca-samuppādo ti paṭṭhapesi mahāmuni.

7. Hetu - paccayo ārammaṇa - paccayo adhipati - paccayo anantara - paccayo samanantara - paccayo saha-jāta - paccayo aññamañña - paccayo nissaya - paccayo upanissaya - paccayo purejāta - paccayo pacchājāta - paccayo āsevana - paccayo kamma - paccayo vipāka - paccayo āhāra - paccayo indriya - paccayo jhāna - paccayo magga - paccayo sampayutta - paccayo vippayutta - paccayo atthi - paccayo natthi - paccayo vigata - paccayo avigata - paccayo ti ayam ettha paṭṭhāna-nayo.

8. Chadhā nāmaṃ tu nāmaṃ pañcadhā nāma-rûpinaṃ
Ekadhā puna rūpaṃ rūpaṃ nāmaṃ c' ekadhā
Pañnatti-nāma-rûpāni nāmaṃ duvidhā dvayaṃ
Dvayassa navadhā ceti chabbidhā paccayā. Kathaṃ?

9. Anantara-niruddhā citta-cetasikā dhammā paccuppannānaṃ² citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigata-vasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevana-vasena ca, saha-jātā citta-cetasikā dhammā aññamaññaṃ sampayutta-vaseneti ca chadhā nāmaṃ nāmaṃ nāmaṃ paccayo hoti. Hetu-jhānaṃ maggaṃ saha-jātānaṃ nāma-rûpānaṃ hetādi-vasena, saha-jātā cetanā saha-jātānaṃ nāma-rûpānaṃ, nānā-khaṇikā cetanā kammābhini-bhattānaṃ nāma-rûpānaṃ kamma-vasena, vipāka-kkhandā aññamaññaṃ saha-jātānaṃ rūpānaṃ vipāka-vaseneti ca pañcadhā nāmaṃ nāma-rûpānaṃ paccayo hoti. Pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājāta-vaseneti

¹ S. ucchāya. ² R. paṭhuppannānaṃ.

ekadhā va nāmaṃ rūpassa paccayo hoti. Cha vaṭṭhūni pavattiyam sattannam viññāna-dhātūnam pañcālambaṇāni ca pañca viññāna-vīthiyo purejāta-vaseneti ekadhā va rūpaṃ nānassa paccayo hoti. Ārammaṇa-vasena upanissaya-vaseneti ca duvidhā paññatti-nāma-rūpāni nāmāss'eva paccayā honti. Tattha rūpādi-vasena chabbidham hoti ārammaṇam, upanissayo pana tividho hoti ārammaṇūpanissayo ananta-rūpanissayo pakatūpanissayo ceti. Tattha ālambaṇam eva garu-kataṃ ālambaṇūpanissayo, anantara-niruddhā citta-cetasikā dhammā anantarūpanissayo, rāgādayo pana dhammā saddhādayo ca sukham dukkham puggalo bhojanam utu senāsanaṃ ca yathārahaṃ ajjhataṇṇi ca bahiddhā ca kusalādi-dhammānam kammam vipākānanti ca bahudhā hoti pakatūpanissayo.

10. Adhipati - saha-jāta-aññamañña - nissay - āhār - indriya vippayutta-atthi-avigata-vaseneti yathārahaṃ navadhā nāma-rūpāni nāma-rūpānam paccayā bhavanti. Tattha garu-kataṃ ālambaṇam ālambaṇādhipati-vasena nāmānam saha-jātādhipati catubbidho pi saha-jāta-vasena saha-jātānam nāma-rūpānan ti ca duvidho hoti adhipati - paccayo. Citta-cetasikā dhammā aññamaññaṃ saha-jāta-rūpānaṃ ca mahābhūtā aññamaññaṃ upādā-rūpānaṃ ca paṭisandhi-kkhaṇe vatthu-vipākā aññamaññaṃ ti ca tividho hoti saha-jāta-paccayo. Citta-cetasikā dhammā aññamaññaṃ mahābhūtā aññamaññaṃ paṭisandhi-kkhaṇe vatthu-vipākā aññamaññaṃ ti ca tividho hoti aññamañña-paccayo. Citta-cetasikā dhammā aññamaññaṃ saha-jāta-rūpānaṃ ca mahābhūtā aññamaññaṃ upādā-rūpānaṃ ca cha vaṭṭhūni sattannam viññāna-dhātūnan ti ca tividho hoti nissaya-paccayo. Kabaḷimkāro āhāro imassa kāyassa, arūpino āhārā saha-jātānam nāma-rūpānan ti ca duvidho hoti āhāra-paccayo. Pañca pasādā pañcannam viññānaṃ, rūpajīvitindriyam upādinna-rūpānam, arūpino indriyā saha-jātānam nāma-rūpānan ti ca tividho hoti indriya-paccayo. Okkanti-kkhaṇe vatthu-vipākānam, citta-cetasikā dhammā saha-jāta-rūpānam saha-jāta-vasena, pacchājāta citta-cetasikā dhammā purejātassa imassa kāyassa pacchājāta-vasena, chavaṭṭhūni pavattiyam sattannam viññāna-dhātūnam pure-jāta-vaseneti ca tividho hoti vippayutta-paccayo.

11. Sahajātaṃ purejātaṃ pacchājātañ ca sabbathā
Kabalimkāro āhāro rūpa-jīvitam iccayam.

12. Pañcavidho hoti atthi-paccayo avigata-paccayo ca.
Ālambaṇūpanissaya-kammatthi-paccayesu ca sabbesu paccayā
samodhānaṃ gacchanti. Sahajāta-rūpan ti panettha sabbathā
pi pavatte citta-samuṭṭhānānaṃ paṭisandhiyaṃ kaṭattā rūpā-
nañ ca vasena duvidhaṃ hoti ti veditabbam.

13. Iti tekālikā dhammā kālamuttā ca sambhavā
Ajjhattañ ca bahiddhā ca saṃkhatāsamkhatā tathā
Paññatti-nāma-rūpānaṃ vasena tividhā ṭhitā,
Paccayā nāma paṭṭhāne catuvisati sabbathā.

14. Tattha rūpa-dhammā rūpa-kkhandho va, citta-ce-
tasika-samkhâtā cattāro arûpino-kkhandhā nibbānañ ceti
pañca vidham pi arûpan ti ca nāman ti ca pavuccati. Tato
avasesā paññatti pana paññāpiyattā paññatti-paññāpanato
paññattī ti ca duvidhā hoti. Kathaṃ? Taṃ taṃ bhûta-
vipariṇāmākāram upādāya tathā tathā paññattā bhûmi-
pabbatādikā, sambhāra-sannivesākāram upādāya geha-
ratha-sakatādikā, khandha-pañcakam upādāya purisa-
puggalādikā, candāvattanādikam upādāya disākālādikā,
asamphuṭṭhākāram upādāya kûpa-guhādikā, taṃ taṃ
bhûta-nimittaṃ bhāvanā-visesañ ca upādāya kasiṇa-nimittā-
dikā ceti, evamādi-pabbhedā pana paramatthato avijjamānā pi
atthacchâyākārena cittuppādānam ālambaṇa-bhûtā, taṃ taṃ
upādāya upanidhāya kâraṇam katvā tathā tathā parikkappiya-
mānā samkhâyati samaññâyati voharîyati paññāpiyattīti pañ-
ñattī ti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti
nāma. Paññāpanato paññatti pana nāma-nāma-kammādinā
nāmena paridīpitā. Sāvijjamāna-paññatti avijjamāna-pañ-
ñatti vijjamānena avijjamāna-paññatti avijjamānena vijja-
māna-paññatti vijjamānena vijjamāna-paññatti avijjamānena
avijjamāna-paññatti ceti chabbidhā hoti. Tattha yadā pana
paramatthato vijjamānaṃ rūpa-vedanādim etāya paññāpenti
tadāyaṃ vijjamāna-paññattī ti, yadā pana paramatthato
avijjamānaṃ bhûmi-pabbatādim etāya paññāpenti tadāyaṃ
avijjamāna-paññattī ti pavuccati, ubhinnaṃ pana vomissaka-

vasena sesâ yathâkkamaṃ chaḷâbhiñña¹ itthi-saddo cakkhu-
viññânaṃ rāja-putto ti ca veditabbâ.

15. Vacīghosânusârena sotaviññâṇavîthiyo
Pavattânantaruppannamanodvârassa gocarâ
Atthâyassânusârena viññâyanti tato param
Sâyaṃ paññatti viññeyya² lokasaṃketanimmitâ.

Iti abhidhammattha-saṃgahe paccaya-saṃgaha-vibhâgo nâma
atthamo paricchedo.

¹ R. S. abhiñño.

² R. viññeyyâ.

IX. KAMMATTHÂNA-SAṄGAHA-VIBHÂGA.

1. Samathavipassanânam¹ bhâvanânam ito param

Kammatthânam pavakkhâmi duvidham pi yathâkkamaṃ.

2. Tattha samatha-saṃgahe tâva dasa kasiṇâni dasa asubhâ dasa anussatiyo catasso appamaññâyo ekâ saññâ ekaṃ vavatthânam cattâro âruppâ ceti sattavidhena samatha-kammatthâna-saṃgaho, râga-caritâ dosa-caritâ moha-caritâ saddhâ-caritâ buddhi-caritâ vitakka-caritâ ceti chabbidhena carita-saṃgaho, parikamma-bhâvanâ upacâra-bhâvanâ appanâ-bhâvanâ ceti tisso bhâvanâ, parikamma-nimittam uggha-nimittam paṭi-bhâga-nimittam ceti tiṇi nimittâni ca veditabbâni. Kathaṃ? paṭhavi-kasiṇam âpo-kasiṇam tejo-kasiṇam vâyo-kasiṇam nîla-kasiṇam pîta-kasiṇam lohita-kasiṇam odâta-kasiṇam âkâsa-kasiṇam âloka-kasiṇam ceti imâni dasa-kasiṇâni nâma. Uddhumâtakam vinîlakam vipubbakam vicchiddakam vikkhâyitakam² vikkhittakam hatavikkittakam³ lohitakam pulavakam⁴ atthikaṇ ceti ime dasa asubhâ nâma. Buddhânussati dhammânussati saṃghânussati silanussati cāgânussati devatânussati upasamânussati maraṇânussati kâyagatâ sati ânâpâna-sati ceti imâ dasa anussatiyo nâma. Mettâ karuṇâ muditâ upekkhâ ceti imâ catasso appamaññâyo nâma ; brahmavihâro ti ca pavuccati. Âhâre paṭikkûla-saññâ ekâ saññâ nâma. Catu-dhâtu-vavatthânam ekaṃ vavatthânam nâma. Âkâsa-nañcâyatanâdayo cattâro âruppâ nâma. Iti sabbathâ pi samatha-niddese cattâlîsa kammatthânâni bhavanti. Caritâsu pana dasa asubhâ kâyagatâ sati saṃkhâtâ koṭṭhâsa-bhâvanâ ca râgacaritassa sappâyâ, catasso appamaññâyo nîlâdini ca cattâri kasiṇâni dosacaritassa, ânâpânam moha-caritassa

¹ R. samathabbipassanânam.

³ S. hana°.

² S. vikkhâyinakam.

⁴ R. puluvakam.

vitakka-caritassa ca, buddhānussati-ādayo cha saddhā-caritassa, maraṇa¹-vupasamā-saññā-vavatthānāni buddhi-caritassa, sesāni pana sabbāni pi kammaṭṭhānāni sabbesam pi sappāyāni, tatthāpi kasinesu puthulaṃ moha-caritassa, khuddakaṃ vitakka-caritass' eva.

Ayam ettha sappāya-bhedo.

3. Bhāvanāsu pana sabbatthāpi parikamma-bhāvanā labbhat' eva. Buddhānussati-ādisu aṭṭhasu saññā-vavatthānesu cāti dasasu kammaṭṭhānesu upacāra-bhāvanā va sampajjati, natthi appanā. Sesesu pana sama-ttimsa kammaṭṭhānesu appanā-bhāvanā pi sampajjati. Tattha pi dasa kaṣiṇāni ānāpānan' ca pañcaka-jjhānikā, dasa asubhā kāyagatā sati ca paṭhamajjhānikā, mettādayo tayo catuttha-jjhānikā, upekkhā pañcama-jjhānikā ti² chabbisati rūpāvacara-jhānikāni kammaṭṭhānāni, cattāro pana āruppā āruppa-jhānikā.

Ayam ettha bhāvanā-bhedo.

4. Nimittesu pana parikamma-nimittam uggaha-nimittāni ca sabbatthāpi yathārahaṃ pariyāyena labbhanti' eva. Paṭibhāga-nimittam pana kaṣiṇāsubha-kotṭhāsa-ānāpāneseva labbhati. Tattha hi paṭibhāga-nimittam ārabha upacāra-samādhī appanā-samādhī ca pavattanti. Kathaṃ? ādikammikassa hi paṭhavi-maṇḍalādisu nimittam uggaṇhantassa tamālambaṇam parikamma-nimittam ti pavuccati, sā ca bhāvanā parikamma³-bhāvanā nāma. Yadā pana tam nimittam cittaena samuggahitam hoti, cakkhunā passantass'⁴ eva mano-dvārassa āpātham āgatam, tadā tam eva⁵ ālambaṇam uggaha-nimittam nāma, sā ca bhāvanā samādhīyati. Tathā samāhitassa pan' etassa tato param tasmim uggaha-nimitte parikamma-samādhinā bhāvanam anuyuñjantassa yadā tappaṭibhāgaṃ vatthu-dhamma-vimuccitam paññatti-samkhātam bhāvanāmayam ālambaṇam citte sannisinnam⁶ samappitam hoti, tadā tam paṭibhāga-nimittam samuppannam ti pavuccati. Tato paṭṭhāya paṭibandha-vippahinā kāmāvacara-samādhī-samkhātā upacāra-bhāvanā nipphannā nāma hoti. Tato param tam eva paṭibhāga-nimittam upacāra-samādhinā

¹ R. maraṇā. ² S. ni. ³ R. parisamma. ⁴ S. passantass'. ⁵ S. evam. ⁶ S. sannisinnam; R. sannisannam.

samāsevantassa rūpāvacara-paṭhama-jjhānam appeti. Tato param tam eva paṭhama-jjhānam āvajjanam samāpajjanam adhiṭṭhānam vutṭhānam paccavekkhaṇā ceti imāni pañcahi vasitāhi vasibhūtam katvā vitakkādīkam oḷārikamgam pahānāya vicāradī¹-sukhumamguppattiyā padahato yathākkamam dutiya-jjhānādayo yathāraham appenti. Icevamaṃ paṭhavi-kasīnādisu dvāvāsa kammattthānesu paṭibhāga-nimittam uplabbhanti, avasesesu pana appamaññā satta paññattiyam pavattanti. Ākāsa-vajjita-kasīnesu pana yaṃkiñci kasīnam ugghāṭetvā laddham ākāsam ananta-vasena parikammaṃ karontassa paṭhamāruppam appeti. Tam eva paṭhamāruppa-viññānam ananta-vasena parikammaṃ karontassa dutiyāruppam appeti. Tam eva paṭhamāruppa-viññānaṃ bhāvam pana natthi kiñcīti parikammaṃ karontassa tatiyāruppam appeti. Tatiyāruppam santam etaṃ paṇītam-etan ti parikammaṃ karontassa catutthāruppam appeti. Avasesesu ca dasasu kammattthānesu buddha-guṇādīkam ālambanam ārabha parikammaṃ katvā tasmim nimitte sādhekam uggahite tatth' eva parikammañ ca samādhīyati, upacāro ca sampajjati. Abhiññā-vasena pavattamānam pana rūpāvacara-pañcama-jjhānam abhiññā-pādaka-pañcama-jjhānā vutṭhahitvā adhiṭṭheyyādīkam āvajjetvā parikammaṃ karontassa rūpādisu ālambānesu yathāraham appeti. Abhiññā ca nāma

5. Iddhi-vidhā² dibba-sotaṃ para-citta-vijānanā
Pubbe-nivāsānussati dibba-cakkhūti pañcadhā.

Ayam ettha gocara-bhedo niṭṭhito ca samatha-kammattthāna-nayo.

6. Vipassanā-kammattthāne pana sīla-visuddhi citta-visuddhi diṭṭhi-visuddhi kaṃkhāvitarāṇa-visuddhi maggā-magga-ñāṇa-dassana-visuddhi paṭipadā-ñāṇa-dassana-visuddhi ñāṇa-dassana-visuddhi ceti satta-vidhena visuddhi-saṃgaho. Anicca-lakkhaṇam dukkha-lakkhaṇam anatta-lakkhaṇaṃ ceti tīṇi-lakkhaṇāni, aniccānupassanā dukkhānupassanā anattānupassanā ceti tisso anupassanā, sammāsana-ñāṇam udayabbaya-

¹ S. vicāradī°. ² B. S. vidham.

ñāṇaṃ bhavaṃga-ñāṇaṃ bhaya-ñāṇaṃ ādīnava-ñāṇaṃ nibbidā-ñāṇaṃ muccitu-kamyatā-ñāṇaṃ paṭisaṃkhā-ñāṇaṃ saṃkhārupekkhā-ñāṇaṃ anuloma-ñāṇaṃ ceti dasa vipassanā-ñāṇāni; suññato vimokkho animitto vimokkho appaṇihito vimokkho ceti tayo vimokkhā;¹ suññatānupassanā animittānupassanā appaṇihitānupassanā ceti tīni vimokkha-mukhāni ca veditabbāni. Kathaṃ? pātimokkha-saṃvara-sīlaṃ indriya-saṃvara-sīlaṃ ājīva-pārisuddhi-sīlaṃ paccaya-sannissita-sīlaṃ ceti catu - pārisuddhi-sīlaṃ sīla-visuddhi nāma. Upacāra-samādhī appanā-samādhī ceti duvidho pi samādhī-citta-visuddhi nāma. Lakkhaṇa-rasa-paccupaṭṭhāna-vasena nāma-rūpa-pariggaho diṭṭhi-visuddhi nāma. Tesam eva nāma-rūpānaṃ paccaya-pariggaho kaṃkhāvitaraṇa-visuddhi-nāma. Tato paraṃ pana tathā pariggahitesu sapaccayesu tebhūmaka-saṃkhāresu atitādi-bhedābhīnesu² khandhādi-nayam ārabha kalāpa-vasena saṃkhipitvā aniccaṃ khayatṭhena, dukkhaṃ bhayatṭhena, anattā asāraikatṭhenāti addhāna-vasena santati-vasena khaṇa-vasena vā sammasaṇa-ñāṇena lakkhaṇa-ttayaṃ sammasantassa, tesveva paccaya-vasena khaṇa-vasena ca udayabbaya-ñāṇena udayabbayaṃ samanupassantassa ca.

7. Obhāso pīti passaddhi adhimokkho ca paggaḥo
Sukhaṃ ñāṇaṃ upaṭṭhānaṃ upekkhā ca nikanti ceti.

8. Obhāsādi-vipassan-upakkilesa-paribandha-pariggaha-vasena maggāmagga-lakkhaṇa-vavatthānaṃ maggāmagga-ñāṇa-dassana-visuddhi nāma. Tathā paribandha-vimuttassā pana tassa udayabbaya-ñāṇato paṭṭhāya yāvānulomā ti lakkhaṇaṃ vipassanā-paramparāya paṭipajjantassa nava vipassanā - ñāṇāni paṭipadā-ñāṇa-dassana-visuddhi nāma. Tass' evaṃ paṭipajjantassa pana vipassanā-paripākam āgamma idāni appanā uppajjissatī ti bhavaṃgaṃ vocchinditvā uppannaṃ³ mano-dvārāvajjanānantaraṃ dve tīni vipassanā-cittāni yaṃkiñci aniccādi-lakkhaṇaṃ ārabha parikkāma-paccāraṇu-loma-nāmena pavattanti. Ya⁴ sikhāpattā sānulomā saṃkhā-rūpekkhā vuṭṭhāna-gāmini vipassanā ti ca pavuccati. Tato paraṃ gotrabhu-cittaṃ nibbānaṃ ālambitvā puthujjana-

¹ R. S. vimokkha.

² S. °bhīnnaṃ.

³ S. uppanna.

⁴ S. sā.

gottam abhibhavantaṃ ariya-gottam abhisambhontaṃ ca pavattati. Tassānantaram eva maggo dukkha-saccaṃ parijānanto samudaya-saccaṃ pajahanto nirodha-saccaṃ sacchikaronto magga-saccaṃ bhāvanā-vasena appanā-vithim otarati. Tato paraṃ dve tīni phala-cittāni pavattitvā bhavaṃga-pāto va hoti, puna bhavaṃgaṃ vocchinditvā paccavekkhaṇa-nānāni pavattanti.

9. Maggaṃ phalaṃ ca nibbānaṃ paccavekkhati paṇḍito
Hīne kilese¹ sese ca paccavekkhati vā navā.
Chabbisuddhi kamen' evaṃ bhāvetabbo catubbidho
Nāṇa-dassana-visuddhi nāma maggo pavuccati.

Ayam ettha visuddhi-bhedo.

10. Tattha anattānupassanā attābhinivesaṃ muñcanti suññatānupassanā nāma vimokkhamukhaṃ hoti, aniccānupassanā vipallāsa-nimittaṃ muñcanti animittānupassanā nāma, dukkhānupassanā taṇhā-panidhiṃ muñcanti appanihitānupassanā nāma. Tasmā yadi vutthāna-gāminī vipassanā anattato vipassati suññato vimokkho nāma hoti maggo, yadi aniccato vipassati animitto vimokkho nāma, yadi dukkhato vipassati appanihito vimokkho nāmāti maggo vipassanā-gamana-vasena tīni nāmāni labhati. Tathā phalaṃ ca maggāgamana-vasena magga-vithiyaṃ. Phala-samāpatti-vithiyaṃ pana yathā-vutta-nayena vipassantānaṃ yathā sakāṃ phalaṃ uppajjamānaṃ pi vipassanā-gamana-vasen' eva suññatādi-vimokkho ti ca vuccati. Ālambaṇa-vasena pana sarasa-vasena ca nāma-ttayaṃ sabbattha sabbesaṃ pi samam eva ca.

Ayam ettha vimokkha-bhedo.

11. Ettha pana sotāpatti-maggaṃ bhāvetvā diṭṭhi-vicikicchā-pahānena pahīnāpāya-gamano sattakkhattu paramo sotāpanno nāma hoti. Sakadāgāmi-maggaṃ bhāvetvā rāga-dosa-mohānaṃ tanukarattā sakadāgāmi nāma hoti, sakid eva imaṃ lokaṃ āgantvā. Anāgāmi-maggaṃ bhāvetvā kāmā-rāga-vyāpādānaṃ anavasesa-pahānena anāgāmi nāma hoti, anāgantvā itthattaṃ. Arahatta-maggaṃ bhāvetvā anavasesa-

¹ S. kilesa.

kilesa-pahānena arahā nāma hoti, khīṇāsavo loke agga-dakkhiṇeyyo.

Ayam ettha puggala-bhedo.

12. Phala-samāpattiyo pan' ettha sabbesam pi yathā-saka-phala-vasena sādharmaṇā va. Nirodha-samāpatti samāpajjanam pana anāgāmīnaṇi ceva arahantānaṇi ca labbhati. Tattha yathākkamaṇ paṭhama-jjhānādi-mahaggata-samāpattiṃ samāpajjitvā vutthāya, tattha-gate saṃkhāra-dhamme tattha tattheva vipassanto yāva ākiñcaṇṇāyatanaṃ gantvā, tato paraṃ adhiṭṭhēyyādikaṃ pubbakiccaṃ katvā nevasaṇṇānāsaṇṇāyatanaṃ samāpajjati, tassa dvinnam appanā-javanānam parato vocchindati citta-santati. Tato nirodha-samāpanno nāma hoti. Vutthāna-kāle pana anāgāmino anāgāmi-phala-cittaṃ arahato arahatta-phala-cittaṃ ekavāram eva pavattitvā bhavaṃga-pāto hoti, tato paraṃ paccavekkhaṇaṃ pavattati.

Ayam ettha samāpatti-bhedo.¹

13. Bhāvetabbaṃ pan' iccevaṃ bhāvanā-dvayaṃ uttamaṃ Paṭipattirasassādaṃ patthayantena sāsane.

Iti abhidhammattha-saṅgahe kammaṭṭhāna-saṅgaha-vibhāgo
nāma navamo paricchedo.

Abhidhammattha-saṅgahaṃ niṭṭhitam.

¹ S. ends here.

ABSTRACT OF CONTENTS.

V. CITTÂ-SAṄGAHA.

- 12 Akusala-cittāni, I. 2.
 18 Ahetuka „ I. 4.
 24 Sahetuka „ I. 6.
 15 Rūpāvacara-cittāni, I. 8.
 12 Arūpāvacara „ I. 10.
 8 Lokuttara I. 12.
 20 Magga, I. 14 } = 40 Lokuttara, I. 14.
 20 Phala, I. 14 }

VI. CETASIKÂ-SAṄGAHA.

- 7 Sabba-citta-sādhāraṇā } = 13 Añña-samānā, II. 2.
 6 Pakiṇṇakā }
 14 Akusālā, II. 2.
 21 Sobhana-sādhāraṇā } = 25 Sobhanā, II. 2.
 4 Sobhanā }
 3 Viratiyo, II. 2.

The rest of the chapter treats of the relation of the above one to another and to the former 129.

VII. PAKIṆṆAKA-SAṄGAHA.

1. Vedanā (III. 2. 3.)
 4 Somanassa-sahagata-lobha-mūlāni } 18 Kamāvacara-somanassa-saha-
 12 Kāmāvacara-sobhanāni } gatāni.
 2 Sukha-santīraṇa-hasanāni }
 44 Mahagatta-lokuttara-cittāni.
 2. Hetu (III. 4. 5).
 18 Ahetuka-cittāni } 99 Cittāni.
 71 Sahetuka „ }
 2 Eka-hetuka „ } = 71 Sahetuka-cittāni.
 22 Dvi-hetuka „ }
 47 Ti-hetuka „ }
 3. Kicca (III. 6.)
 14 Kiccāni.
 10 „
 21 Paṭisaṇḍhi-bhavaṅga-cuti-kiccāni.
 2 Âvajjana-kiccāni.
 3 Santīraṇa „
 11 Tadârammaṇa „

4. Dvâra (III. 8.)

Enumeration of thoughts according to the six doors (*i.e.* the five senses and the mind).

5. Ârammaṇa (III. 10.)

Relation of thoughts to the six Ârammaṇ - (objects) of the six Dvârâni.

6. Vatthu (III. 12.)

Relation of thoughts to the six Vatthus (organs or bases of sense).

IV. VĪTHI-SAṄGAHA.

- | | | | |
|---|--|---|--------------------|
| 6 | Vatthūni | } | 6 sixes, IV. 2. 3. |
| 6 | Dvārāni | | |
| 6 | Ālambanāni | | |
| 6 | Viññānāni | | |
| 6 | Vithiyo | | |
| 6 | Visaya-pavatti | | |
| | Pañca-dvare vithi-citta-pavatti-nayo, IV. 4. | | |
| | Paritta-javana-nayo, IV. 6. | | |
| | Mano-dvare vithi-citta-pavatti-nayo, IV. 8. | | |
| | Tadālabhāna-niyamo, IV. 10. | | |
| | Javana-nayo, IV. 12. | | |
| | Puggala-bhedo, IV. 14. | | |
| | Bhūmi-vibhāgo, IV. 16. | | |

V. VĪTHI-MUTTA-SAṄGAHA.

- 4 Bhūmiyo, V. 1-3.
 4 Paṭisandhiyo, V. 4-7.
 4 Kammāni, V. 8-11.
 4 Maraṇupattatiyo, V. 12-16.

VI. RŪPA-SAṄGAHA.

- Rūpa-samuddeso, VI. 1-3.
 Rūpa-vibhāgo, 4, 5.
 Rūpa-samuṭṭhāna-nayo, 5, 6.
 Kalpa-yojanā, 8, 9.
 Rūpa-pavatti-kkamo, 10-13.
 Nibbānam, 14, 15.

VII. SAMUCCA-SAṄGAHA.

- Akusala-saṅgaha, VII. 1-3.
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 Bodhi-pakkhiya „ 6, 7.
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VIII. PACCAYA-SAṄGAHA.

- | | | |
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| | Paticca-samuppāda, 2. | |
| 3 | Addhā, 3, 4 | } |
| 12 | Āṅgāni „ | |
| 20 | Ākārā | |
| 3 | Sandhi | |
| 4 | Sankhepā | |
| 3 | Vatṭāni | |
| 2 | Mūlāni „ | } |
| | Patṭhāna-nayo, 7. | |
| | Paccayo, 8, 13. | |
| | Paññatti, 14, 15. | |
- Paticca-samuppāda-nayo (1-6).

IX. KAMMATTHĀNA-SAṄGAHA.

- Sappāya-bhedo, 2.
 Bhāvanā-bhedo, 3.
 Gocara-bhedo, 4, 5.
 Visuddhi-bhedo, 6-9.
 Vimokkha-bhedo, 10.
 Puggala-bhedo, 11.
 Samāpatti-bhedo, 12.

THE TELAKATĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE,

ATAPUTTU MUDALIAR OF GALLE, AND MUDALIAR OF THE GOVERNOR'S GATE.

This is a small poem in ninety-eight Pali stanzas, in which are embodied some of the fundamental doctrines of Buddhism. The verses are pathetic, and are written in elaborate language. The author is unknown, though he leaves in his production clear traces of his mastery of the principles of that faith, and of his profound knowledge of both text and commentary of the Buddhist Scriptures, and it may be inferred, from the tone of the poem, that it was composed by a member of the Order.

The verses are supposed to represent the religious meditations and exhortations of a great Thera who was condemned to be cast into a caldron of boiling oil, on suspicion of his having been accessory to an intrigue with the Queen-Consort of King Kelani Tissa.

Reference to the story is made in the *Mahāwaṇsa*, the *Rasawāhinī*, and the Sinhalese work, the *Saddhammā-laṅkāre*, which is a compilation from the *Rasawāhinī*. The incident happened in the reign of King Kelani Tissa, B.C. 306-207.

The following verses give the story as narrated in the 22nd chapter of the *Mahāwaṇsa*. They omit the fact of the priest having been cast into a caldron of boiling oil, but the

narrator concludes the story by stating that both the Thera and the letter-carrier in disguise were put to death, and their bodies cast into the sea.

Kalyāṇiyan narindo hi Tisso nāmāti khattiyo
 Devī-saññoga-janita-kopō tassa kanittḥako
 Bhīto tato palāyitwā Ayya-Uttiya nāmako
 Aññattha vasi. So deso tena tan-nāmako ahū.
 Datwā rahassa-lekhaṃ so bhikkhu-vesa-dharaṃ naraṃ
 Pahesi deviyā. Gantwā rāja-dvāre tito tu so.
 Rāja-gehe arahatā bhuñjamānena sabbadā
 Aññāyamāno therena rañño gharaṃ upāgami.
 Therena saddhiṃ bhuñjitvā rañño saha winiggame
 Pātesi bhūmiyaṃ lekhaṃ pekkhamānāya deviyā.
 Saddena tena rājā taṃ niwattitwā wilokayaṃ
 Ñatwāna lekha-sāndesaṃ kuddho therassa dummati
 Theraṃ taṃ purisaṃ taṃ ca mārāpetwāna kodhasā
 Samuddasmiṃ khipāpesi.

“Tissa, a sovereign of the Kshatriya caste at Keḷaniya, was wroth at the criminal intercourse that his consort had (with his younger brother). His younger brother, Ayya Uttika, being afraid of him, fled and lived in a different place, and that division was called by his name. (Afterwards) the prince entrusted to a man in the disguise of a monk a secret letter to the queen. He proceeded and stood at the royal entrance, and in the company of a Therā, who daily partook of meals at the palace, entered it unobserved. Having partaken of the meal with the Thera, this disguised messenger, when the king, after attending on the Thera, was leaving the room, secretly dropped the letter on the ground to be seen by the queen. The king, hearing the sound of the dropping of the letter, stopped and looked at it, and on perceiving its object, became enraged with the Thera, and putting both him and the disguised messenger to death, cast their bodies into the sea.”

The Rasawāhīnī is a work containing stories in easy Pāli. Though its date is not given, yet at the conclusion of the work the author gives us a clue by which we can determine

it to be in all probability of the same age as the Sidat Sangarāwa, viz. A.D. 1320–1347, for the author claims that work also as a production of his (see J. Alwis' SS. pp. clxxx and celxxxi). The author of the last-mentioned book was Wedeha, and the Rasawāhinī is considered to be a revision by Wedeha of an old Pāli translation of an original work by Raṭṭhapāla Thera, of the Tangutta-waṅka Piriwena, at the Mahāwihāra in Anurādhapura, as the following lines will show:—

Mahāwihāre Tanguttawaṅkapariweṇawāsiko
Raṭṭhāpālo ti nāmena silācāraguṇākaro
Hitāya pariwattesi pajānaṃ pālibhāsato.
Punaruttādidosehi tam āsi sabbam ākulaṃ
Anākulaṃ karissāmi taṃ suṇātha samāhitā.

“(The Rasawāhinī) was translated into the Pāli by the “Sthawira Raṭṭhapāla—a mine of piety and other virtues, “who lived in the Tanguttawanka Piriwena of the Mahā-wihāra (at Anurādhapura). That work was redundant “with tautological and other errors. I recompose it, correct- “ing the errors. Listen attentively to it.”

The work is concluded with the following interesting summary of the author's pupilage, his name, and a list of his productions:—

Samattānantarāyena yathāyaṃ Rasawāhinī
Tathā sijjhantu saṃkappā jantūnaṃ sādhu sammatā.
Dhammāmatarasaṃ loke wahantī Rasawāhinī
Pañcawassasahassāni pavattatu aninditā.
Dwattiṃsa bhāṇawārehi niṭṭhitā Rasawāhinī
Karotu sabbasattānaṃ icchantāṃ sabbadā subhaṃ.

Kāliṃgawhamahāthero yassopajjhāyataṃ gato
Maṃgalawho mahā thero baddhasīmāpatī yatī
Yassa ācariyo wāsi sabbasatthawisūrado
Ārañṇāyatanānando mahā thero mahā gaṇī
Garuttam āgato yassa satthasāgarapārugu
Yo wippagāma-waṃsekaketubhūto tisīhale

Yo 'kā sihala-bhāsāya sihalaṃ saddalakkhaṇaṃ
 Yo ca Samantakūṭassa waṇṇanam waṇṇaye subhaṃ
 Tena Wedeha-therena katāyaṃ Rasawāhini.

Yam puññaṃ pasutaṃ hoti thomentena jinaṃ mayā
 Tena puññaṃ lokoyaṃ sukhī hotu averiko
 Pārentu devatā lokam sammā devo pavassatu
 Pālayantu mahīpālā dhammena sakalaṃ pajam
 Pañcawassasahassāni dippatu jinasāsanam
 Watthuttayassa me niccam jayassu jayamangalam.

“Let the good wishes of the people be furthered in the same way as this Rasawāhini has been concluded without any hindrance. May this Rasawāhini flourish for five thousand years without reproach, wafting the nectar essence of the Law.

“May the Rasawāhini, which has been finished with thirty-two Bāṇawāras, always be productive of all good wished for by the people. This Rasawāhini was composed by Wedeha Sthawira, the author of the beautiful Samantakūta Wānana, and the Singhalese Grammar, and who of the Brahman sect was a banner to the three divisions of (the Island) Sihalā,¹ and whose tutor² was Ānanda Mahā Sthawira of the forest hermitage, the great leader of a chapter of priests, and who had crossed the ocean of science, the Mahā Sthawira Mangala, skilled in all learning, and the principal boundary supervisor,³ and the Mahā Sthawira Kālinga.

¹ The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King Paṇḍukābhaya.

² Acariya—there are four Acariyas :—

- i. Pabbajjācariya—the tutor who robes.
- ii. Nissācariya—the tutor under whose refuge the pupil places himself.
- iii. Dhammācariya—the tutor who educates.
- iv. Kaṇṇiācariya—the tutor who examines the pupil at the ordination ceremony.

³ Baddha-simapati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in ‘Upasatha Sālā,’ halls in which the priests confessed.

“May all the inhabitants of the world live in happiness
“and harmony, through the merits that have accrued to One
“who has praised Jina (the lord Buddha).

“May the gods protect the world, and the Sovereigns
“their subjects with equity. May it rain in due time. May
“the kingdom of the Vanquisher shine for 5000 years, and
“may victory and luck ever crown the three gems.”

We have digressed and quoted at length from the *Rasa-wāhinī*, as it is an interesting work. Perhaps its exact date can be better fixed from an examination of the style of language in which it composed.

The incident on which our poem is based is also thus narrated in the *Kākawaṇṇatissāraṇṇawatthu*:—

“*Sihala-dipe Kalyāṇiya-Tisso nāma rājā issaraṇ pavatteti. Tassa Uttiyo nāma kaniṭṭho uparājā ahosi. So Kalyāṇiyattherassa santike sippan sikkhī, tato so raṇṇo aggā-mahesiyā saddhiṇ vissāsaṃ akāsi. Rājā taṇ ṇatvā gaṇhathe taṇ ti amacce āṇāpesi. Uttiyo taṇ ṇatvā bhīto palāyitvā aṇṇattha wasanto ekasmiṇ divase devīṃ saritvā paṇṇaṃ likhitvā ekaṃ daharam bhikkhu-wesaṇ gaḥāpetvā idaṇ rahassena deviyā dehīti paṇṇaṃ adāsi. Tadā Kalyāṇiyatthero niccaṃ rāja-gahe paribhuṇjati. Dūto gantvā rājadwāre ṭhito therena saddhiṃ rāja-geham agamāsi. Thero tena rājakulūpago ayaṇ ti saṇṇaṃ akāsi. Rāja-purisā pi therassa antevāsiko ayaṇ ti cintesaṇ. Atha rājā ca rāja-mahesikā ca te sakkaccaṃ parivisitvā vanditvā pakkamiṃsu. Tato so dūto taṇ lekhaṇ deviyā pekkhamānāya bhūmiyaṃ pātesi, rājā tassa saddaṇ sutvā nivattitvā olokento therassa lekhaṇa-saṃānaṇ lekhaṇ disvā nissaṇsaṇaṇ therena kata-kammaṇ ti maṇṇamaṇo kujjhivā, etaṇ tela-kaṭāhe khippāti āṇāpesi. Atha rāja-purisā tela-kaṭāhaṃ uddhaṇaṃ āropetvā idhumaṇ adho katvā tele kathite therāṇ tattha nesuṇ. Thero tasmiṇ khaṇe vipassanaṃ vaḍḍhetvā arahattaṃ patvā kaṭāhaṃ abhiruyha nisidi indaṇila-maṇi-tale rāja-haṇso viya. Tathāpidhampitaṃ uṇhaṇ lomakūpassa uṇhaṇ kātuṇ nasakkhi. Tattha nisinno dhamma-gāthānaṃ sata-ppamaṇaṃ katvā kassa pāpass’ ayaṇ vipāko ti atitaṃ olokento, atite attano gōpāla-dāraka-kāle pakkathite khīrasmiṃ pakkhittaṃ ekaṃ makkhikaṃ disvā*

ayam anivattīya dhammo ti cintetvā tattha nisinno va parinibbāyi.”

“In the Island of Sihala King Kelani Tissa reigned as king, and a younger brother of his of the name of Uttiya was sub-king. He was educated under the Thera of Kelaniya, he was friendly with the queen. The king, coming to know of it, commanded the ministers to arrest him; Uttiya the sub-king, hearing of it, fled through fear, and lived in a different quarter. One day he wrote a letter to the queen, and getting a young man to robe himself as a priest, ordered him to deliver it to the queen secretly. The Thera of Kelaniya went and had his meals at the palace daily; the messenger in the disguise of a priest went and stayed at the entrance to the palace, and accompanied the Thera inside; the Thera took him to be a favourite of the palace, and the attendants of the palace mistook him for a pupil of the Thera. Thereafter the king and queen having attended at the meal bowed and took their leave; the messenger dropped the letter on the ground to be seen by the queen; the king, hearing of the sound of the letter dropping on the ground, stopped, and looking at it, and discovering the handwriting to be similar to that of the Thera, thought to a certainty that it must be a production of the Thera, and being enraged, ordered him to be cast into a caldron of heated oil. Thereafter the attendants placed a caldron of oil on the hearth, and when the oil was at boiling heat, hurled the Thera into it. The Thera at that instant attained ‘vidassana’ (spiritual life), and becoming an arahat, rose up in the caldron and remained (unhurt) like a royal hansa in an emerald vase, and in that position, reciting a hundred stanzas, looked into the past to ascertain what sin this was the result of, and found that once on a time when he was a shepherd, he cast a fly into boiling milk, and that this was the recompense of that act. He then expired. Then the king, who caused the death of the Thera and the disguised messenger, had their bodies cast into the sea.”

The story in the Saddhammāṇḍakāre, composed in A.D.

1538, is almost similar to that in the *Rasawāhinī*, so that we have omitted it here.

The verses of our poem do not touch upon the sad fate of the author; but they are highly instructive, and inculcate sound rules for leading a virtuous life.

As stated already, the treatise is an analysis of some of the fundamental doctrines of Buddhism, as given in the canonical works; and we hope that it will be interesting to those who study its language and history.

ATAFATTU WALAWWA, GALLE,
18th August, 1884.

E. R. GOONARATNE.

TELAKAṬĀHAGĀTHĀ.

RATANATTAYAM.

- 1 Laṅkissaro jayatu vāraṇarājagāmi
Bhogindabhogarucirāyatapīnabāhu
Sādhūpacāranirato guṇasannivāso
Dhamme ṭhito vigatakodhamadāvalepo.
- 2 Yo sabbalokamahito karuṇādhivāso
Mokkhākaro ravikulambarapūṇṇacando
Ñeyyodadhiṃ suvipulaṃ sakalaṃ vibuddho
Lokuttamaṃ namatha taṃ sirasā munindaṃ.
- 3 Sopānamālaṃ amalaṃ tidaśālayassa
Saṃsārasāgarasamuttaranāya setuṃ
Sabbāgatibhayavivajjitakhemamaggaṃ
Dhammaṃ namassatha sadā muninā paṇitaṃ.
- 4 Deyyaṃ tad appaṃ api yattha pasannacittā
Datvā narā phalaṃ ulārataṃ labhante
Taṃ sabbadā dasabalen' api suppasattham
Saṅghaṃ namassatha sadāmitapuṇṇākhettam.

- 5 Tejobalena mahatā ratanattayassa
 Lokattayaṃ samadhigacchati yena mokkhaṃ
 Rakkhā na c'atthi ca samā ratanattayassa
 Tasmā sadā bhajatha taṃ ratanattayaṃ bho.

MARAṆĀNUSSATI.

- 6 Laṅkissaro parahitekarato nirāso
 Rattim-pi jāgararato karuṇādhivāso
 Lokam vibodhayati lokahitāya kāmam
 Dhammam samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā
 Bho dullabhā bhuvi narā, vigatappamādā
 Laṅkādhīpaṃ guṇadhanam kusale sahāyam
 Āgama sañcaratha dhammam alam pamādam.
- 8 Dhammo tilokasaraṇo paramo rasānam
 Dhammo mahaggharatano ratanesu loke
 Dhammo have tibhavadukkhavināsaṇetu
 Dhammam samācaratha jāgarikānuyuttā.
- 9 Niddam vinodayatha bhāvayath' appameyyam
 Dukkham aniccam api ceha anattatañ ca
 Dehe ratim jahatha jajjarabhājanābhe
 Dhammam samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissam
 Dhammam itihalasatā kusalappayoge
 Nālam tiyaddhusu tathā bhuvanattaye ca
 Kāmam na c'atthi manujo maraṇā paṇutto.
- 11 Khitto yathā nabhasi kenacid eva leḍḍu
 Bhūmim samāpatati bhāratayā khaṇena
 Jātattam eva khalu kāraṇam ekam eva
 Lokam sadā nanu dhuvam maraṇāya gantum.

- 12 Kāmaṃ narassa patato girimuddhanāto
Majjhe na kiñci bhayanissaraṇāya hetu
Kāmaṃ vajanti maraṇaṃ tibhavesu sattā
Bhoge ratim pajahathāpi ca jivite ca.
- 13 Kāmaṃ patanti mahiyā khalu vassadhārā
Vijjullatāvitatameghamukhā pamuttā
Evaṃ narā maraṇabhīmapapātamañjhe
Kāmaṃ patanti na hi koci bhavesu nicco.
- 14 Velātaṇṇe paṭṭarorutarāṅgamālā
Nāsaṃ vajanti satataṃ salilālayassa
Nāsaṃ tathā samupayanti narāmarāṇaṃ
Pāṇāni dāruṇatare maraṇodadhimhi.
- 15 Ruddho pi so rathavarassa gajādhipēhi
Yodhehi cāpi sabalehi ca sāyudhehi
Lokaṃ vivañciya sadā maraṇūsabho so
Kāmaṃ nihanti bhuvanattayasūlisandhaṃ.
- 16 Bho mārutena mahatā vihato padīpo
Khippaṃ viṇāsamukhaṃ eti mahappabho pi
Loke tathā maraṇacandasaṃmāraṇa
Khippaṃ vinassati narāyumaṇḍapadīpo.
- 17 Rāmajjunappabhutibhūpatipuṅgavā ca
Sūrāpure raṇamukhe vijitārisaṅghā
Te piha caṇḍamarāṇoghaṇiṇuggaḍḍhā
Nāsaṃ gatā jagati ke maraṇā pamuttā.
- 18 Lakkhī ca sāgarapaṭṭā sadharādharā ca
Sampattiyo ca vividdhā api rūpasobhā
Sabbā ca tā api ca mittasutā ca dārā
Ke vā pi kaṃ anugatā maraṇaṃ vajantaṃ.
- 19 Brahmā surā suragaṇā ca mahānubhāvā
Gandhabbakinnaramahoragarakkhasā ca
Te cāpare ca maraṇaggi-sikhāya sabbe
Ante patanti salabhā iva khīṇapuñṇā.

- 20 Ye Sāriputtapamukhā munisāvakā ca
Suddhā sadāsavanudā paramiddhipattā
Te cāpi maccuvaḷabhāmukhasannimuggā
Dīpā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacārunettā
Battiṃsalakkhaṇavirājitarūpasobhā
Sabbāsavakkhayakarā pi ca lokanāthā
Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuṇā na jarāturesu
Khiddāparesu sukumārakumārakesu
Lokaṃ sadā hanati maccu mahā gajindo
Dāvānalo vanam ivāvīrato asesam.
- 23 Āpuṇṇatā na salilena jalālayassa
Kaṭṭhassa cāpi bahutā na hutāsanassa
Bhuvāna so tibhuvanam pi tathā asesam
Bho niddayo na khalu pītim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño
Loko pataty api hi maccumukhe subhīme
Bhoge ratim samupayāti vihīnapaṇño
Dolātaraṅgacapale supinopameyye.
- 25 Eko pi maccur abhiantum alaṃ tilokaṃ
Kiṃ niddayā api jarāmarañānuyāyī
Ko vā kareyya vibhavesu ca jīvītasaṃ
Jāto naro supīnaṅgamasannibhesu.
- 26 Niccāturaṃ jagad idaṃ sabhayaṃ sasokaṃ
Disvā ca kodhamadamohajarābhībhūtaṃ
Ubbegamattam api yassa na vijjati ce
So dāruṇo na maraṇo vata taṃ dhir-atthu.
- 27 Bho bho na passatha jarāsidharaṃ hi maccum
Āhaññamānaṃ akhilaṃ satataṃ tilokaṃ
Kiṃ niddayā nayatha vītabhayā tiyāmaṃ
Dhammaṃ sadāsavanudaṃ carath' appamattā.

- 28 Bhāvētha bho maraṇamāravivajjanāya
 Loke sadā maraṇasaññam imaṃ yatattā
 Evaṃ hi bhāvanaratassa narassa tassa
 Taṇhā pahīyati sarīragatā asesā.

ANICCALAKKHAṆAM.

- 29 Rūpaṃ jarā piyataraṃ malinīkaroti
 Sabbam balam harati attani ghorarogo
 Nānūpabhogaparirakkhitam attabhāvaṃ
 Bho maccu saṃharati kiṃ phalam attabhāve.
- 30 Kammānilāpahatarogatarāṅgabhaṅge
 Samsārasāgaramukhe vitate vipannā
 Mā mā pamādam akarotha karotha mokkham
 Dukkodayan nanu pamādamayaṃ narānaṃ.
- 31 Bhogā ca mittasutaporisabandhavā ca
 Nārī ca jīvitasamā api khattavatthu
 Sabbāni tāni paralokam ito vajantaṃ
 Nānubbajanti kusalākusalaṃ va loke.
- 32 Bho vijjucañcalatare bhavasāgaramhi
 Khittā purākatamahāpavanena tena
 Kāmaṃ vibhijjati khaṇena sarīranāvā
 Hatthe karotha paramaṃ guṇahatthasāraṃ.
- 33 Niccaṃ vibhijjat' iha āmakabhājanaṃ va
 Saṃprakkhito pi bahudhā iha attabhāvo
 Dhammaṃ samācaratha saggagatippatiṭṭham
 Dhammaṃ suciṇṇam iha-m-eva phalaṃ dadāti.
- 34 Rantvā sadā piyatare divi devarajje
 Tamhā cavanti vibudhā api khīnapuññā
 Sabbam sukham divi bhuvīha viyoganiṭṭham
 Ko paññavā bhavasukhesu ratiṃ kareyya.
- 35 Buddho sasāvakaḡaṇo jagadekanātho
 Tārāvalīparivuto pi ca puṇṇacando
 Indo pi devamakuṭaṇkitapādakaṇḡo
 Ko phenapiṇḍanasamo tibhavesu jāto.

- 36 Līlāvatamsam api yobbanarūpasobhaṃ
 Attūpamaṃ piyajanaṇa ca sampayogaṃ
 Disvā ca vijjucapalaṃ kurute pamādaṃ
 Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patīha putto
 Nārī kadāci janani ca pitā ca putto
 Evaṃ sadā viparivattati jīvaloko
 Citte sadāticapale khalu jātiraṅge.
- 38 Rantvā pure vividhaphullalatākulehi
 Devā pi Nandanavane surasundarihi
 Te ve kadā vitatakaṇṭakasaṅkaṭesu
 Bho koṭisimbalivanesu phusanti dukkhaṃ.
- 39 Bhutvā sudhannam api kañcanabhājanesu
 Sagge pure suravarā paramiddhipattā
 Te cāpi pajjalitalohaguḷaṃ gilanti
 Kāmaṃ kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahiṃ asesam
 Devādhipā ca divi dibbasukhaṃ surammaṃ
 Vāsaṃ kadāci khurasañcitabhūtalesu
 Ke vā mahārathagaṇānugatā divīha.
- 41 Devaṅgaṇālālita-bhinnataraṅgamāle
 Gaṅge mahissarajaṭāmakuṭānuyāte
 Rantvā pure suravarā pamadāsahāyā
 Te cāpi ghorataravetaraṇiṃ patanti.
- 42 Phullāni pallavalatāphalasaṅkulāni
 Rammāni candanavanāni manoramāni
 Dibbaccharālitaṇṇadārīmukhāni
 Kelāsamerusikharūni ca yanti nāsaṃ.
- 43 Dolānalānilatarāṅgasamā hi bhogū
 Vijjupabhāticapalāni ca jīvītāni
 Māyāmarīcijalasomasamaṃ sarīraṃ
 Ko jīvite ca vibhave ca kareyya rūgaṃ.

DUKKHA-LAKKHAṆAM.

- 44 Kiṃ dukkham atthi na bhavesu ca dāruṇesu
 Satto pi tassa vividhassa na bhājano ko
 Jāto yathā maraṇarogajarābhībhūto
 Ko sajjano bhavaratim pihayeyy' abālo
- 45 Ko vā pi pajjalitalohaguḷaṃ gaheṭṭum
 Sakko kathaṇceid api paṇitalena bhīmaṃ
 Dukkhoḍayaṃ asucinissavanaṃ anattaṃ
 Ko kāmaye 'tha khalu deham imaṃ abālo.
- 46 Loke na maccusamaṃ atthi bhayaṃ narāṇaṃ
 Na vyādhidukkhasaṃ atthi ca kiñci dukkhaṃ
 Evaṃ virūpakaraṇaṃ na jarāsamaṇaṃ
 Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalīkadalīsaṃaṇaṃ
 Attānaṃ eva parihaṇṇati attaheto
 Samposito pi kusaḥāya ivākataṇṇū
 Kāyo na yassa anugacchati kālakerā.
- 48 Taṃ phenapiṇḍasadiṣaṃ visasūlakappaṃ
 Toyānalānilamaḥi-uragūdhivāsaṃ
 Jijñālayaṃ va paridubbalaṃ attabhāvaṃ
 Disvā naro kathaṃ upeti ratim sapuṇṇo.
- 49 Āyukkhaṃ samupayāti khaṇe khaṇe pi
 Anveti maccu hananāya jarāsipūṇi
 Kālaṃ tathā na parivattati taṃ atītaṃ
 Dukkhaṃ idaṃ nanu bhavesu vicintāyā.
- 50 Appāyukassa maraṇaṃ sulabhaṃ bhavesu
 Dīghāyukassa ca jarā vyasanaṃ c' aneḷaṃ
 Evaṃ bhava ubhayato pi ca dukkhaṃ eva
 Dhammaṃ samācaratha dukkhavināsaṇāya.
- 51 Dukkhaḡḡinā sumaḡatā paripiḡḡitesu
 Lokattayassa vasato bhavacārakesu
 Sabbattaṇā sucaṡitassa paṃāḡakālo
 Bho bho na hoti paramaṃ kuṣalaṃ cināḡha.

- 60 Dukkhaṃ aniccam asubhaṃ vata attabhāvaṃ
 Ma saṃkilesaya na vijjati jātu nicco
 Ambho na vijjati hi appam apīha sāraṃ
 Sāraṃ samācaratha dhammam alaṃ pamādaṃ.
- 61 Suttaṃ vinā na paṭabhāvaṃ ih' atthi kiñci
 Dehaṃ vinā na khalu koci-m-ih' atthi satto
 Dehaṃ sabhāvarahitaṃ khaṇabhaṅgayuttaṃ
 Ko attahetu aparo bhuvi vijjatiha.
- 62 Disvā marīcisalilaṃ hi sudūrato bho
 Bālo migo samupadhāvati toyasaññi
 Evaṃ sabhāvarahite viparītasiddhe
 Dehe pareti parikappanayā hi rāgaṃ.
- 63 Dehe sabhāvarahite parikappasiddhe
 Attā na vijjati hi vijju-m-iv' antalikkhe
 Bhāvētha bhāvanaratā vigatappamādā
 Sabbāsavappahananāya anattasaññaṃ.

ASUBHALAKKHAṆAM.

- 64 Lālākarīsarudhirassuvaṇulittaṃ
 Dehaṃ imaṃ kalimalākālilaṃ asāraṃ
 Sattā sadā pariharanti jigucchaniyaṃ
 Nānāsucīhi paripuṇṇaghaṭaṃ yaṭhi' eva.
- 65 Nhātvā jalaṃ hi sakalaṃ catusāgarassa
 Meruppamūṇaṃ api gandham anuttaraṇi ca
 Pappoti n' eva manujo hi suciṃ kadāci
 Kiṃ bho vipassatha guṇaṃ kimu attabhāve.
- 66 Dehaṃ tad eva vividhāsucisanuiddhānaṃ
 Dehaṃ tad eva vadhabandhanarogabhūtaṃ
 Dehaṃ tad eva navadhāparibhinnaṅgaṇḍaṃ
 Dehaṃ vinā bhayakaraṃ na susānaṃ atthi.
- 67 Antogataṃ yadi ca muttakarīsabhāgaṃ
 Dehā bahiṃ aticareyya vinikkhamitvā
 Mātā pitā vikaruṇā ca vīnaṭṭhapemā
 Kāmaṃ bhaveyya kimu bandhusutā ca dārā.

- 68 Dehaṃ yathā navamukhaṃ kimisaṅghagehaṃ
 Mamsaṭṭhisedarudhirākālilaṃ vigandhaṃ
 Posenti ye vividhapāpam ih' ācaritvā
 Te mohitā maraṇadhammam aho vat' evaṃ.
- 69 Gaṇḍūpame vividharoganivāsabhūte
 Kāye sadā rudhiramuttakarīsapunṇe
 Yo ettha nandati naro sasigālabhakkhe
 Kāmaṃ hi socati parattha sa bālabuddhī.
- 70 Bho phenapiṇḍasadiṣo viya sārāhīno
 Mīlhālayo viya sadā paṭikūlagandho
 Āsivīsālayanibho sabhayo sadukkho
 Deho sadā savati loṇaghaṭo va bhinno.
- 71 Jātaṃ yathā na kamalaṃ bhuvi nindaniyaṃ
 Paṅkesu bho asucitoyasamākulesu
 Jātaṃ tathā parahitaṃ pi ca dehabhūtaṃ
 Tan nindaniyaṃ iha-jātu na hoti loke.
- 72 Dvattimsabbhāgaparipūrataro viṣeso
 Kāyo yathā hi naranāriḡaṇassa loke
 Kāyesu kiṃ phalam ih' atthi ca paṇḍitānaṃ
 Kāmaṃ tad eva nanu hoti paropakāraṃ.
- 73 Posenā paṇḍitatarena tathāpi dehaṃ
 Sabbattanā cirataram paripālaniyaṃ
 Dhammaṃ careyya suciraṃ khalu jīvamāno
 Dhammo have maṇivaro iva kāmado bho.
- 74 Khīre yathā suparibhāvitavosadhamhi
 Snehena osadhabalam paribhāsate va
 Dhammaṃ tathā iha samācaritaṃ hi loke
 Chāyā va yāti paralokam ito vajantaṃ.
- 75 Kāyassa bho viracitassa yathānukūlaṃ
 Chāyā vibhāti rucirāmaladappane tu
 Katvā tath' eva paramaṃ kusalaṃ parattha
 Sambhūsitā iva bhavanti phalena tena.

- 76 Dehe tathā vividhadukkhaniṅvāsabhūte
 Mohā pamādasavasagā sukhasaṇṇamūlā
 Tikkhe yathā khuramukhe madhu lehamāno
 Bālhaṇi ca dukkham adhigacchati hīnapaṇṇo.
- 77 Saṅkapparāgavīhate nirat' attabhāve
 Dukkhaṃ sadā samadhiḡacchati appapaṇṇo
 Mūlhasa-m-eva sukhasaṇṇam ih' atthi loke
 Kiṃ pakkam eva nanu hoti vicāramāne.

DUCCARITA-ĀDINAVĀ.

- 78 Sabbopabhogadhaṇḍhaṇṇavisesalābhī
 Rūpena bho sa makaraddhajasannibho pi
 Yo yobbane pi maraṇaṃ labhate akāmaṃ
 Kāmaṃ parattha parapaṇaharo naro hi.
- 79 Yo yācako bhavati bhinnakapālahattho
 Muṇḍo dhigakkharasatehi ca tājāyanto
 Bhikkhaṃ sadāribhavane sa kucelavāso
 Dehe parattha paravittaharo naro hi.
- 80 Itthī na muṇcati sadā puna itthibhāvaṃ
 Nārī sadā bhavati so puriso parattha
 Yo ācareyya parādāram alaṅghanīyaṃ
 Ghorāṇi ca vindati sadā vyasanaṇi c' anekāṃ.
- 81 Dīno vigandhavādano ca jālo apaṇṇo
 Mūgo sadā bhavati appiyadassano ca
 Pappoti dukkhaṃ atulaṇi ca manussabhūto
 Vācaṃ musā bhaṇati yo hi apaṇṇasatto.
- 82 Ummattakā vigatalajjagūṇā bhavanti
 Dīnā sadā vyasanasokaparāyaṇā ca
 Jātā bhavesu vividhesu virūpadehā
 Pitvā halāhalavisāṃ va suraṃ vipaṇṇā.

- 83 Pāpāni yena iha ācāritāni yāni
 So vassakoṭinahutāni anappakāni
 Laddhāna ghoram atulaṃ narakesu dukkhaṃ
 Pappoti c' ettha vividhavyasanaṃ c' ānekaṃ.

CATURĀRAKKHĀ.

- 84 Lokattayesu sakalesu samaṃ na kiñci
 Lokassa santikaraṇaṃ ratanattayena
 Tattejasā sumahatā jitasabbapāpo
 So 'haṃ sadādhigata-sabbasukho bhaveyyaṃ.
- 85 Lokattayesu sakalesu ca sabbasattā
 Mittā ca majjharipubandhujāna ca sabbe
 Te sabbadā vigatarogabhayā visokā
 Sabbam sukhaṃ adhigatā muditā bhavantu.
- 86 Kāyo karisaṃharito viya bhinnakumbho
 Kāyo sadā kalimalāvyasanādhivāso
 Kāyo vihaññati ca sabbasukhaṃ ti loke
 Kāyo sadā maraṇarogajarādhivāso.
- 87 So yobbane pi thaviro ti ca bālako ti
 Satte na pekkhati vihaññati-r-eva maccu
 So 'haṃ t̥hito pi sayito pi ca pakkamanto
 Gacchāmi maccuvadanaṃ niyataṃ tathā hi.
- 88 Evaṃ yathā vihitadosam idaṃ sarīraṃ
 Niccaṃ va taggataṃ hadaye karoṭha
 Mettaṃ parittaṃ asubhaṃ maraṇassa niccaṃ
 Bhāvētha bhāvanarātā satataṃ yatattā.

PATIṬṬASAMUPPĀDO.

- 89 Dānādipuññakiriyāni sukhudrayāni
 Katvā ca taṃ phalam asesam ih' appameyyaṃ
 Deyyaṃ sadā parahitāya sukhūya c' eva
 Kiṃ bho tad eva nanu hatthagataṃ hi sāraṃ.

- 90 Hetum vinā na bhavatī hi ca kiñci loke
Saddo va pāṇitalaghaṭṭana hetujāto
Evañ ca hetuphalabhāvavibhāgabhinno
Loko udeti ca vinassati tiṭṭhatī ca.
- 91 Kammasa kāraṇam ayaṃ hi yathā avijjā
Bho kammanā samadhigacchati jātibhedam
Jātim paticca ca jarāmarañādidukkham
Sattā sadā paṭilabhanti anādikāle.
- 92 Kaminam yathā na bhavatī hi ca mohanāsā
Kammakkhayā pi ca na hoti bhavesu jāti
Jātikkhayā iha jarāmarañādidukkham
Sabbakkhayam bhavati dīpa ivānilena.
- 93 Yo passatiha satatam munidhammakāyaṃ
Buddham sa passati naro iti so avoca
Buddhañ ca dhammam amalañ ca tilokanātham
Sampassitum vicinathā pi ca dhammatā bho.
- 94 Sallam va bho sunisitam hadaye nimuggam
Dosattayam vividhapāpamalena littam
Nānāvidhavyasanabhūjanam appasannam
Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā
Cittam sadā 'pagatapāpakilesasallam
Rūpādayo ca vividhā visayā samaggā
Phuṭṭham va Merusikharam mahatānilena.
- 96 Saṃsāradukkham agaṇeyya yathā munindo
Gambhīrapāramitasāgaram uttaritvā
Ñeyyam abodhi nipuṇam hatamohajālo
Tasmā sadā parahitam paramam ciṇṭhatha.
- 97 Ohāya so 'dhigatamokkhasukham paresam
Atthāya sañcari bhavesu mahabbhavesu
Evam sadā parahitam purato karitvā
Dhammam mayānucaritam jagatattham eva.

98 Laddhāna dullabhatarāṇ ca manussayoniṃ
 Sabbam papañcarahitaṃ khaṇasampadaṇ ca
 Ñatvāna āsavanudekahitaṇ ca dhammam
 Ko paññavā anavaram na bhajeyya dhammam.

SUPPLEMENTARY NOTES.

1. A wihāra would seem to have been afterwards built in commemoration of the martyred Thera on the spot at Keḷaniya, where he was put to death. For Toṭagamuwa, who wrote his *Seḷa Lihini Sandese* in 1462, thus refers to it (verse 70 of Macready's version) as then still existing.

Bow, fairest, to the image seated in
 The decorated hall, which in their zeal
 The merit-seeking people built upon
 The spot where stood the cauldron of hot oil
 Into which King Keḷani Tissa threw
 The guileless sage, a mere suspect of crime.

2. The poem itself, the *Tela-katāha-gāthā*, with a word-for-word interpretation in Sinhalese, was printed in Colombo in 1872, from a copy corrected by Hikkaḍuwa Sumangala, the erudite Mahā-nāyaka of Adam's Peak. E. R. G.

NOTES AND QUERIES.

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AṬANI.

This word is rendered 'bed-frame' in the Vinaya Texts, part ii. p. 53. See Jât. ii. pp. 337, 424. Cf. Marâthî *aḍanî*, 'a metal or wooden three-legged stand,' a term for the two cross-pieces of wood supporting a stool.

AṆḌA.

Cammaṇḍa 'water bag' (Jât. i. p. 249) corresponds to *cammaghataka* (Jât. ii. p. 345). Cf. *aṇḍaka* 'round fruit, as the jujube-fruit.' Hindî *aṇḍakâ* 'one of the bags forming a pannier.'

ATRICCHA.

"Ayaṃ pana Mittavindako . . . *atriccho* hutvâ" (Jât. iii. p. 206).

"Catubbhi aṭṭh' ajjhagamâ aṭṭhâhi pi ca soḷasa | soḷasâhi ca battimsa, *atricchaṃ* cakkam âsado | icchâhatassa posassa cakkam bhamati matthake" (Jât. iii. p. 207. See Jât. i. p. 414).

"Tasmim khane Sakko lokam olokento tam *atricchatâ-hatam* . . . disvâ," etc. (Jât. iii. p. 222, l. 8, 26).

"Sâ bâlâ *atricchatâya* evarûpaṃ vyasanam pattâ" (Jât. iii. p. 222, l. 6, p. 223, l. 23).

Atriccha='exceedingly covetous'; *atricchatâ*='excessive lust'; *atricchâhata* (Jât. iii. p. 222, l. 26) corresponds to *icchâhata* (Jât. iii. p. 207).

In Jât. i. p. 414, *atriccham* is explained by *atra atra icchanto*. There must have been a verb *atricchati*, having the same sense as *anugijjhati* (Jât. iii. p. 207, l. 22), but not equivalent to *atra+icchati*, but to *ati+icchati* (*aticchati*). But there was an earlier word, *aticchati* (see Childers, s.v. *Aticchatha*), and perhaps an *r* was inserted in order to maintain a distinction between two verbs alike in form, but different in meaning.

ANAMHA.

“*Anamha-kāle* Sussoṇi kinnu jagghasi sobhāpe ti” (Jât. iii. p. 223).

“Why, pray, did you laugh, O beautiful Sussoṇi, when you were crying?”

Anamha-kāle is explained in the Com. by *ārodana-kāle* ‘in weeping-time.’

“The woman Sussoṇi was crying over the loss of husband and lover, when Indra caused her to burst out into sudden and unexpected laughter.”

*Ana-mha*¹ I take to be ‘crying,’ literally ‘un-laughing’ (cf. *abbhākutika* ‘smiling,’ literally ‘un-frowning’), from the $\sqrt{\text{smi}}$, which in Pāli appears as *mha*. Cf. *vi-mhayati*, from *smi+vi*; *umhayati* ‘to laugh out, roar out with laughter,’ from *smi+ud* (see Jât. ii. p. 131; iii. p. 44).

ANTAGGĀHIKĀ DIṬṬHI.

This expression occurs in the Mahāvagga, iv. 16. 12, and the translators of the Vinaya Texts, pt. i. p. 344, leave *antaggāhikā* untranslated, stating that the meaning is unknown to them.

I have somewhere met with the phrase (spoken of an arahat) “*na antakāni dharati*”=‘he does not hold the (doctrine of) the *antas*.’

Antaggāhikā diṭṭhi is the (heretical) doctrine of maintaining or holding the three *antas* or goals, which, according to

¹ *Ana* for *an* is well established, as in *ana-matagga*, *ana-bhāva* (see Vinaya Texts, pt. ii p. 113).

the Saṅgīti-Sutta, are: *sakkāyo anto*, *sakkāyasamuḍḍo anto*, and *sakkāyanirodho anto* (see Childers, s.v. *sakkāyo*).

APASSENA.

Apassena, in *apassena-phalaka*, is rendered by the translators of the Vinaya as 'a reclining-board'; but *apassena-phalaka* corresponds in meaning to *ālabhāna-phalaka* (Jāt. i. 8), and means, we think, 'a bolster-slab.' *Apassena* = Sk. *apaśrayana* has the same meaning as *apassaya*, used by Buddhaghosa in his comment on *sattaṅga* (Cullav. vi. 2. 4.) as a 'rest' or 'support,' corresponding to Sk. *apaśraya*, explained by Boehtlingk and Roth as 'Kopfpolster (an einem Lehnssessel) A.V. 13. 3. 8.'

We actually find *apassaya-pīṭhaka* = 'a chair with a head-rest,' in Jāt. iii. p. 235, l. 23; and also *kaṇṭhakappassaya* 'a bolster or head-rest filled with natural thorns, or with artificial iron ones' (Jāt. i. p. 493; iii. p. 235, l. 20).

There is an interesting passage in the Puggala-Paññatti, p. 55, in which this is alluded to:

"So . . . ukkuṭiko pi hoti ukkuṭippadhānam anuyutto, *kaṇṭhakāpassayiko* pi hoti *kaṇṭhakāpassaye* seyyaṃ kappeti, sāyaṃ tatiyakam pi udakaroḥaṇānuyogam anuyutto viharati."

With this we may compare the following from Jāt. iii. p. 235:

"Ajja ekacce vaggulivatam caratha, ekacce *kaṇṭhakaseyyaṃ* kappetha, . . . ekacce *ukkuṭikappadhānam* anuyunijatha, ekacce *udakogāḥanakkammam* karotha."

Here, for *kaṇṭhakaseyyaṃ*, or *kaṇṭhasaseyyaṃ*, *kappetha* we must read *kaṇṭhakappassaye seyyaṃ kappetha* (see Jāt. iii. p. 74).

Childers gives no examples of *gri* + *apa* (see Jāt. iii. p. 425; Thera-Gāthā, p. 75; Cullavagga, p. 175; Suttavi-bhaṅga, i. pp. 74, 76).

AVHETI.

Avheti = *paḷkosati* (Jāt. ii. 10, 252; Tevijja Sutta, i. 19).

ĀḶĀ.

ĀḶa 'a claw,' not in Childers, occurs in Jāt. i. p. 223; ii. p. 342; iii. pp. 295, 297. Cf. *vicchikāḷika* = 'a scorpion's claw' (Mahāvagga, v. 2. 3).

ĀLAYA.

This word does not occur in Childers. It means 'feint, pretence,' (\sqrt{l}) cf. *matālayaṃ karitrā* (Jāt. iii. p. 533, l. 6); *matālayaṃ dassetrā* (Jāt. iii. p. 533, l. 23).

ĀVIJJHATI.

In Jāt. ii. p. 406, ll. 5, 6 *āvijjhitrā* seems to have the sense of *vidhā* 'to arrange, set in order,' with the same meaning exactly as *samvidahitrā* (Jāt. ii. p. 408, l. 26); *āvijjhitrā* from *ā + vyadh* occurs in the same Jātaka, p. 408, l. 7. Cf. Jāt. i. pp. 153, 170; *Dīpavaṃsa*, p. 87. See *āvijjhi* in *Suttavibhaṅga*, i. p. 332; and compare with *Dīpavaṃsa* i. 81, and *Mahāvaṃsa* i. 43. There is a Vedic \sqrt{vidh} 'to dispose.'

ĀSĪYATI AND VISĪVETI.

Dr. Trenckner derives *āsīyati* from Sk. *ācīyāyati*, and agrees with Childers in referring *visīveti* to Sk. *vi-śyāpayati* 'to uncongeal, thaw,' hence, 'to warm oneself' (Dh. 177), from $\sqrt{śyai}$.

The passage in the *Milinda Pañha* does not bear out Dr. Trenckner's explanation of 'to be congealed,' nor that of Dr. Edward Müller's 'to cool oneself' (Pāli Gr. p. 40).

"Kaddame (padumaṃ) jāyati, uduke *āsīyati* ti" (Mil. Pañ. p. 75).

This seems to mean that "the lotus springs up (or has its origin) in the ooze of the lake (where it grows) and in the water comes to perfection."

In other passages, where a similar metaphor is employed, the verb *pavaḍḍhati*, or *samvadaḍḍhati*, is employed, showing that the meaning of *āsīyati* is 'becomes ripe,' 'comes to perfection, or maturity,' and must be referred to the root *śrā* (*śrai*, *śai*, or *śrī*), the causative of which (*śrāpayati*) would with *vi* give us *visīveti*, with its proper meaning of 'to warm oneself,' etc.

Cf. "Yathā mahārāja padumaṃ uduke jātaṃ uduke *samvadaḍḍham* . . . etc." (Mil. Pañha, p. 378; see also Sept. Suttas Pālis, p. 141).

“Yathâpi udake jâtaṃ puṇḍarikāṃ pavaḍḍhati, etc.” (Thera-Gâthâ, v. 700).

The proper term from $\sqrt{\text{çyai}}$ for ‘to uncongeal,’ ‘thaw,’ ‘melt,’ would be *paṭisivetī*, Sk. *pratiçyâpayati*, but we do not find this in Pâli. The expression *sarīraṃ sedeti*, however, occurs in Jât. i. p. 324, in the sense of to warm the body after being exposed to severe cold, to steam (see Jât. i. p. 52).

In Jât. ii. p. 68, we find “*aggim visiveturam*,” ‘to warm oneself by the fire,’ and at p. 69 a double causative, *visivâpeti*, ‘to let one warm oneself before the fire,’ and the Commentary makes use of an explanatory and similar phrase: “*Agginâ . . . jhâpento*” (see *Milinda Pañha*, pp. 47, 102). In the *Suttavibhaṅga* ii. Pâc. lvi. 3. 1–3, we find *visibbeti* = *visiveti* explained by *tappati* (lvi. 3, 3), and *visibbana* = *visivana* (see *Mahāvagga*, i. 20. 15).

ÂHUNDARIKA.

“Tena kho pana samayena bhagavâ tatth’ eva Rājagahe vassaṃ vasi, tattha hemantaṃ, tattha giṃhaṃ.

“*Manussâ ujjhāyanti khīyanti vipācenti* :—*âhundarikâ samānānaṃ Sakyaputtiyaṇaṃ disā andhakārā na imesaṃ disā pakkhāyanti ti*” (*Mahāvagga*, i. 53. 1).

The translators of the Vinaya Texts leave the perplexing term *âhundarikâ* untranslated, and offer no explanation of it. Dr. Oldenberg gives from B, a Sinhalese MS., the variant reading *âhuntâkirakâ*. This crux occurs again in a similar passage in the *Bhikkhunî-vibhaṅga* Pâc. x. 1. 1. (with the variant reading *âhuntarikâ*, an attempt, perhaps, to connect it with *antarita* or *antarâyika*); and the Com. explains it by *sambâdhâ*. Accepting the Commentator’s explanation, ought we not to read *âhundarikâ* from the $\sqrt{\text{hund}}$, with the prefix *â*?

In Boehtlingk and Roth’s Dictionary the $\sqrt{\text{hund}}$ is explained by *saṃghâte*, and this would give to *âhundarikâ* the sense of *sambâdhâ* or *âsambâdhâ* ‘crowded up, blocked up, impassable.’ The word is evidently part of a stock passage that we find in Pâli and Sanskrit: “*na . . . disâ pakkhāyanti dhammā pi maṃ na paṭibhanti*,” see *Mahāparinibbāna Sutta*, p. 22, and

cf. the following passage from the Mahābhārata (Virāṭa Parvva 48, v. 18) :

“Vyākulāḥ ca diṇaḥ sarvā hridayaṃ vyathatīva me
dhvajena pahitāḥ sadā diṇā na praṭibhānti me.

INGHĀLA, INGHELA.

Pāli abounds in variant forms, as *mucchati* and *mussati*, *laṇeti* and *laketi*, etc. So we are not surprised to find *inghāla* and *inghela* as well as *aṅgāra* (see Therî-Gāthā, v. 386). Cf. Marāṭhî *ingala* ‘a live coal.’ The change from *aṅgāra* to *inghāla* is quite regular, cf. Pāli *ingha* with Sk. *anga* (see Journal of the Pāli Text Society for 1883, p. 84). *Ingghāla-khuyā* = *aṅgāra-kāṣṣyā*, but Childers has no mention of *khu* in this sense.

UK-KĀCETI.

In Jât. ii. p. 70, *ukkāceti* is used like *ussīncati*, ‘to bale out water.’ The English *bale*, ‘to empty by means of bails or buckets,’ helps us to see the origin of this word. It must be a denominative from *kāca* or *kāja*. Childers quotes, *Anotatte kaje aṭṭh’ ānesum dīne dīne*, ‘they brought every day eight men’s loads of A. water’ (Mah. 22). Cf. *Anotattodakam kajaṃ* (Dīpavaṃsa, xii. 3).

UTTARIBHAṆGA.

This term seems to exclude rice, curry, etc., the four sweet foods, and to include flesh, fish, and fowl (Cullav. iv. 4. 5).

In Jât. i. No. 30, p. 196, it is applied to pig’s flesh. In Jât. i. p. 349, it has reference to dried fish, and in Dhammapada, p. 171, it is used of the flesh of a cock.

UPAKŪLITA.

Upakūlita occurs in the Therî-Gāthā, p. 201, v. 258, as equivalent to *paṭisedhika* (see Jât. ii. p. 386), but in Jat. i. p. 405,¹ *upakūlitā* is explained by *aḍḍhajjhāmaḥa*.

¹ Cf. *upakūlita* = *jhāmo sayati*, Jât. ii. p. 134. The Commentary gives another reading, *upakūjita*.

The first must be referred to the $\sqrt{k\bar{u}l}$, 'to obstruct' (cf. *paṭikkūla*), the second to $\sqrt{k\bar{u}l}$ or $k\bar{u}ḍ$, 'to singe.'

UPASIṂSAKA.

"Yathā mahārāja unduro ito c'ito ca vicaranto āhārūpasimsako yeva carati, evam eva," etc. (Milinda-Pañha, p. 393). Ought we not to read *upasiṅghako*, from the root *siṅgh* (see Jât. ii. 339)? *Upasiṅghati* occurs in Jât. ii. p. 408.

UPĀTA.

"Rajam *upātaṃ* vātena yathā meghe pasāmaye" (Theragāthā, v. 675, p. 69).

MS. A. reads *ūpātaṃ*, which seems to be metrically the correct reading, the $\bar{u}p^\circ = upp^\circ$. "As the cloud lays the dust raised by the wind, etc."

Dr. Oldenberg refers the word *upātaṃ* to Sk. *upātta*, from *upā-dā*, but the sense seems to require *uppātaṃ*,¹ from the root *pat*. Cf. Sk. *utpātarāta*, 'a whirlwind,' and *ut-pāta*, 'flying up.' See Dasaratha Jât. p. 6, v. 9; p. 9, ll. 3, 23.

The usual expression is "rajam ūhatam vātena." See Suttav. Pār. iii. 1. 3, "Seyyathāpi bhikkave gimhānam pacchime māse ūhatam rajojallam taṃ enaṃ mahā akālamegho ṭhānaso antaradhāpeti vūpasameti.

ŪHAD AND ŪHAN.

There appears to be some confusion in Pāli between *ūhan* 'to throw up' and *ūhad* 'to evacuate the faeces.' *Ūhad*, which Dr. E. Müller believes to be *arahad* (Pāli Gr. p. 49), makes its p.p. *ūhata*, and not *ūhanna* (see Cullavagga, viii. 10. 3). We find the gerund *ūhacca* = *ūhadya* = *vaccam katvā* in Jât. ii. p. 71, and we have *ūhanti* (Ib. p. 73), and *ūhananti* (Suttav. Pāc. xiv. 1. 2).

In Jât. ii. p. 355, we find *ohadāmase* explained by *ūhadāma pi omutteṃma pi* (see *ohaneti* in Cariya Piṭaka, ii. 5. 4).

¹ *Uppātaṃ* = *uppōtta* for *uppātita*, cf. *patā* = *patita* in *paṭikkhandha*, Mil. 5; Ass. S. 17. *Udata* = *udatta* = Sk. *udarta* (and the root *pat*) is a possible form.

Cf. *ūhananti pi ummihanti pi* (Suttav. I. Nisagg. xiv. 1; II. Pâc. lxv. 1), and *omuttenti pi ūhadayanti pi* (Dham. p. 283).

ODAHI.

Odahi migavo pāsam (Thera-Gâthâ, v. 774) = 'the trapper set a snare.' Cf. *luddo pāsam iv' oḍḍiya* (Therî-Gâthâ, v. 73).

I do not recollect *odahati* from *avadhâ* 'to set snares,' as that is usually expressed by *uḍḍeti* or *oḍḍeti*.

Odahati is 'to put in, deposit,' cf. *araññe odahi viṣam* (Jât. iii. p. 201). We must, I think, read *oḍḍayi* for *odahi*.

KAMPURI.

This occurs in the Therî-Gâthâ, v. 262: "Saṇha-kampurî va supparamajjitvâ sobhate su givâ pure mama."

The Commentary does not, at first sight, afford us much assistance: — "saṇhakammudî va supparamajjitâ | sutṭha pamajjitâ saṇhakam suvaṇṇasaṅkhâ viya." Here for *saṇhakammudî va* we must read *saṇha-kambu-r-iva* and alter *saṇhakam* to *saṇhakâ*. The correct reading of the text will therefore be *saṇha-kambu-r-iva*, etc., the meaning of which is now clear. The Therî's neck was once like a smooth shell; cf. *kambugivâ*, 'a neck marked with lines or folds like a shell' (Dasaratha Jâtaka, p. 12).

KAMMAKARAṆA or KAMMAKÂRAṆÂ.

In Jâtaka, ii. p. 398, Milinda Pañha, pp. 290, 358, *kammakaraṇa* occurs for the 'punishment of evil deeds, inflicted upon usurpers, thieves, etc.' (see Milinda Pañha, p. 197, and note on CATUKKA). But as *kammakaraṇa* usually signifies 'work, service, duty,' we ought, I think to write *kammakâraṇâ*, for *kâraṇâ* = 'pain, torment, punishment' (cf. Kâraṇa-ghara, Jât. ii. 128; and see Ang. Nik. p. 41; Notes, p. 113).

KÂLASUTTA.

There are three passages where this word occurs in our printed texts as one of the carpenter's requisites.

(1) In Ten Jâtakas (p. 25) Prof. Fausböll translates it by

‘knot,’ and further on he explains it by ‘a black (tarred?) rope.’

(2) It occurs again in Jât. ii. No. 283, p. 405, “*vaḍḍha-kissa rukkhatacchanakāle . . . vāsipharasunikhādanamug-gare āharati kâla-suttakotiyam ganhâti.*”

Kâlasutta seems to be a carpenter’s ‘measuring line’ or ‘rule,’ made perhaps of iron wire, and hence ‘black,’ cf. Sk. *sûtradhâra*, ‘a carpenter’ (lit. ‘a rule-holder’).

Before the carpenter sawed or lopped off the trunk or branch of a tree, he put his iron-line round it as a guide in sawing or lopping it off accurately (see Cullavagga, p. 317).

(3) In the Milinda-Paṇha, p. 413, this act is referred to as follows:—

“Yathâ mahârâja tacchako *kâla-suttam* anulometvâ ruk-kham tucchati evam eva,” etc.

There is a curious passage in the Mahāvastu (ed. Senart, p. 17, l. 9) that closely corresponds to this quotation from the Milinda-Paṇha:

“Tattra tām nairayikâ nirayapâlâ ârdravrikṣe vâ varjetvâ kâlasûtravaçena takṣanti aṣṭamçe pi ṣaḍamçe pi caturamçe pi.”

The word occurs again on pp. 5, 12, 20. Prof. Senart thinks that *kâlasûtra* is some instrument of punishment or of torture, but from p. 5 it must be a kind of iron rope, or wire, for binding the limbs before they were sawn or lopped off by axes and hatchets.

In the Purâṇic accounts of the Kâlasûtra hell it is simply called ‘black’ (krishṇa), and no mention is made of the *kâlasûtra*.¹ But in Prof. Beal’s Catena, p. 61, there is a description of this hell that deserves to be compared with that in the Mahāvastu (p. 5, ll. 7, 8), where *kâlasûtra* seems to be rendered by ‘iron-wire’ and *sûtrita* by ‘lashed.’

“The Kâla-Sûtra Hell (=Chinese Heh-Sieh, i.e. ‘black cord or thread’), so called because the wretches confined therein are *lashed with burning iron wires*, their limbs hacked

¹ See Manu iv. 88. Dr. Hopkins explains *Kâlasutra* by “Thread of Death.”

with iron hatchets, their bones slowly sawn asunder with iron saws."

Of course the 'burning iron wires' would cause pain and so become a means of torture; but we venture to think that *kālasutta* is only the carpenter's 'rule' or 'measuring line.'

Just as this article was going to press I have noticed the following confirmatory passage in the Pañcu-gati-dīpana (verse 9):

"kālasuttānusārena phālyante dāru vāyato,
kakkaccehi jalantehi kālasuttam tato matam,"

which M. Léon Feer translates in the appendix to his *Kandjour Extracts* (p. 516) as follows:

"Parce que, selon un fil noir, ils y sont fendus, comme des troncs d'arbre, avec des scies et d'autres instruments, de là vient le nom de kālasūtra (fil noir)."

KULĀṆKA OR KŪLAKA.

Kulāṇka in *kulāṇkapātaka* (Cullavagga, vi. 3. 4) is referred by Dr. E. Müller (Pāli Gr. p. 30) to the Sk. *puṭāṇka* 'a roof.'

The Pāli, however, does not mean 'roof,' but is applied to a log or beam for shoring up an old wall (see the Commentator's remarks, Cullav. p. 321).

There is a passage in *Jātaka*, ii. No. 283, that throws some light upon *kulāṇka*:—

"Attano t̥hitat̥ṭhānassa purato ekam parimaṇḍalam āvāṭam khanāpesi, pacchato ekam *kullaka*-saṇṭhānam anupubbaninam pabbhārasadisam" (p. 406), "gantvā *kullaka*-mukhassa tiriyaṃ" (p. 408).

There is a variant reading *kulka*, ? *kūlaka*.

In the Introduction to the *Jātaka*, *kullaka* answers to *bhitti* 'a buttress.' It is also called *āvāṭa*¹ (p. 407, l. 24).

Kullaka I take to be for *kūlaka*; cf. Sk. *kūla* 'slope, bank'; *kūlaka* 'bank, dike, shore.'

The Eng. dike means 'trench, embankment,' and is the same as *ditch* (cf. Ger. *teich* 'a pond'). The *Ditch* at New-

¹ i.e. *āvāṭa-taṭṭa* (see *Jāt.* iii. p. 508).

market is an embankment. In Middle English *dike* is used to translate *spelunca* (see Hampole's Psalter).

KOLĀPA.

This word occurs in Jāt. iii. p. 495, in reference to a tree full of holes, sapless and dry, "rukko khānumatto hutvā chiddāvaccchiddo vāte paharante" (*Ib.* pp. 491, 496).

The Com. explains it thus: "*kolāpe* ti vāte paharante ākoṭita saddaṃ viya muñcamāne nissāre" (see Milinda Pañha, p. 151).

GIRIBBAJA.

Dr. Oldenberg translates *giribbaja* by 'dwelling in the mountain' (Dīpavaṃsa, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "ekasmim yeva *gribbaje* paṇṇasālaṃ māpetvā vāsāṃ kappesi" (Jāt. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "*Giribbajasenāsane* viḥāsi," etc. (*Ib.* p. 479, l. 3). In l. 5, "*giribbajam* pavesetvā" refers to the *elikā* that are made to turn into the hill-runs and graze there. In line 9, "*giribbajadvare* aṭṭhāsi" must refer to the entrance of the pens on the 'runs.' Cf. *vaja* 'a pen' (Dh. p. 238, l. 9), *vajadvāra* (*Ib.* p. 238, l. 15). Cf. Marāṭhī *vraja*, 'a village or station of cowherds;' Hindi *vraja*, 'a cow-pen.'¹

CATUKKA.

"*Catukke catukke* paharantā . . . sīsam assa chinditvā sarīraṃ sūle uttāsetha" (Jāt. i. p. 326).

"*Catukke (catukke)* kasāhi tālente" (Jāt. ii. p. 123; see Jāt. iii. p. 41).

Catukka 'a collection or set of four things.' Childers gives only one quotation for its use in this sense: "*sabbacatukkaṃ* nāṃ" assa dāpesi" (Dh. 292) 'he caused all the four kinds of things to be given him,' viz. four elephants, four horses, four thousand pence, four women, four slaves, four best villages, etc. See Cullav. 4. 6.

In Jāt. iii. p. 44, 428, 429, we find "*sabba-catukka-yañña*" =

¹ Cf. Scotch 'sheep-raik,' a sheep-run; Mid. Eng. *rayke*, *rake* 'a path.'

‘all the four kinds of sacrifices,’ viz. four elephants, four horses, four bulls, and four men; and in Jât. iii. p. 44 we have *sabba-catukkena yajitvâ* = ‘offering a sacrifice of all the four kinds.’

Instead of using *sabba catukka*, ‘all the four sets of things’ could be expressed by the repetition of *catukka*, as in the passages quoted above, so that *catukke catukke tâleti* or *cat° cat° paharati* signifies ‘to strike all the four sets of blows,’ i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the Anguttara Nikâya, II. i. i. and in the Milinda Pañha, p. 197. For an explanation of the terms used to denote these punishments, see Ang. Nik. pp. 113, 114.¹

The term *khârâpatacchika* may be connected with the Sk. *kshâraya* ‘to torment,’ by means of *kshâra* or corrosive substances.

CÂLETI.

Childers has no instance of *câleti* in the sense of ‘to sift.’ See Mahāvagga, vi. 10, 1, and cf. Marâthî चाळणें ‘to sift;’ चाळपा ‘a sieve, strainer.’

Carati, ‘to graze.’ See Jât. iii. p. 479; Mahāvam. p. 22, l. 9. Cf. Mârâthî चरणें, ‘to graze;’ चरण, चरवण, ‘pasture, grazing.’

CHADAYATI.

This form occurs in Jât. iii. p. 144, and is explained by *pineti, toseti*. It must be referred to the root *chad* (Vedic) — *chand* ‘to please.’

TATṬAKA.

This word occurs frequently in the Jâtakas in the sense of ‘dish,’ or ‘bowl for containing food.’ There seems to be no corresponding form in Sanskrit. It may be connected with

¹ In the *erakavattika* and *cirakavāsika* punishments strips of skin were cut off the back (cf. Psalm cxxix. 3; and see Notes and Queries, No. 251, p. 308, Oct. 18th, 1884).

the Marāṭhī *tasta* 'a metal vessel to hold water, an ewer.' See Dham. p. 356; Jāt. iii. pp. 97, 538.

TAMATAGGA.

"Ye hi keci Ânanda etarahi vâ mamam vâ accayena attadîpâ . . . *tamatagge* me te Ânanda bhikkhû bhavissati" (Parinibbâna-Sutta, p. 23).

Buddhaghosa says *tamatagge* is *tamagge*, the *t* in the middle being euphonic, and renders it 'the most pre-eminent, the very chief.' Prof. Rhys Davids, in his translation of this Sutta, has adopted the explanation of the commentator, and translates 'the very topmost height.'

Tamas here means 'darkness,' *i.e.* mental darkness, one of the five avijjās in the Sāṅkhya philosophy; *tama-t-agge* must therefore mean 'at the extremity of the darkness, beyond the region of darkness,' *i.e.* in 'the light,' in Nirvāna, cf. *bharagge* 'at the end of existence, in Nirvāna': cf. "Imehi kho mahārāja sattahi bojjhaṅgaratanehi paṭimaṇḍito bhikkhu sabbam *tamam* abhibhuyya sadevakam lokam obhāseti," etc. (Milinda-Pañha, p. 340).

We find in Sanskrit *tamaḥ pāre*, answering to *tama-t-agge*: "Sa hi devaḥ paraṃ jyotis *tamaḥ pāre*" (Kumāra Sambhava, ii. 58).

For that deity is the supreme luminary existing at the extremity of darkness (beyond the region of *tamas*), *i.e.* in the region of light.

TAMATI.

Childers has not registered the √ *tam* 'to choke, suffocate,' but we find in the Suttavibhaṅga, i. p. 84, *uttanto*, with the various readings *vuttanto*, *uttamanto* (*Ib.* p. 272).

"So bhikkhu *uttanto* anassāsako kâlam akâsi" (Suttav. Pār. iii. 5. 22): "That bhikkhu, becoming suffocated and unable to get his breath, (through his brethren tickling him) died."

THÂSOTU°.

"Taṇ ca appaṭivāniyan ti | taṇ ca pana dhammam anivattitabhāvāvaham niyyānikam abhikkantatāya *thāsotujana*-sava-

namanoharabhâvena (*sic*) avasecaniyam (*sic*) asecaṇam (*sic*) anâsittakaṇ pakatiya 'va mahâvasâṃ tato eva ojavantam | " (Therî-Gâthâ, p. 181).

At first sight *thâsotu* appears to be a blunder for *phâsuto*, but probably the original reading was *thânaso tu*, etc. 'truly, indeed'; so that instead of *thâsotujana*^o, we must read *thânaso tu jana*^o.

The Commentary explains *asecanaka*¹ (Therî-Gâthâ, v. 55) by *anâsittaka* (see my note on *âsevakattam*, in the *Ânguttara Nik.* i. p. 102).

There is a somewhat similar passage in the *Suttavibhaṅga*, see i. p. 271, where *asecanaka* is explained by *anâsittaka*, *abbo-khinna* and *pâṭekka*, none of which words are in Childers; nor has he any mention of *upasecana* (cf. *maṃsupasecana*) in *Suttavibhaṅga* *Sekkiya*, 69, p. 204. See also *Cullavagga*, v. 19; *Thera-Gâthâ*, v. 842, p. 80; *Jât.* ii. p. 422; *Jât.* iii. pp. 29, 32, 144, 516.

DANḌA-YUDDHA. PATTÂḤHAKA.

There is a reference to these terms, which occur in the *Brahma-jâla-Sutta*, p. 9; in *Jât.* iii. p. 541, vv. 112, 113: "*danḍehi yuddham pi samajjamajjhe*," is explained in the *Com.* by *danḍayuddha*.

Mitam âḥhakena = *dhañña-mâpaka-kammam*. See *Suttavibhaṅga*, I. xiii. 1. 2.

DISO-DISAM.

It is well known that *âri*, as well as *ara*, becomes *o* (see *Ed. Müller's Pâli Gr.* p. 12). Is *diso disam*, in *Dr. Oldenberg's* edition of the *Thera-Gâthâ* (p. 63, vv. 615, 616), a relic of the *Sk.* corresponding phrase where *diso* is the ablative *disas*, or is it the same as *disâvidisam*, which we find in the *Milinda Pañha*, pp. 259, 260?² *Pâli* has no instances of an

¹ See *Milinda Pañha*, p. 405; *Suttav. Par.* iii. 1. 3.

² *Silaṇ vīlepanaṃ seṭṭhaṇ yena vâti diso disam*.—(*Thera-Gâthâ*, v. 615.)

Silaṇ seṭṭho ativâho yena vâti diso disam.—(*Ib.* v. 616).

(*udakaṇ*) *uddham-adho disâvidisam* *gacchati*.—(*Mil. Pañha*, pp. 259, 260.)

ablative case in *-o* answering to Sk. *-as*, except *-to* (= *-tās*), and, moreover, it usually treats *disā* as a fem. noun in *-ā*, cf. *disāvidisā* with Sk. *disodisas*, Mil. Pañha, p. 398 (see also p. 251), Sk. *dhīmūḍha* with Pāli *disāmūḍha*; and Sk. *aparasa-param* with Pāli *aparāparam*.

I think we must, with Prof. Fausböll, write *disodisaṃ* (Jāt. iii. p. 491) as one word.¹

DHAMMASUDHAMMATĀ.

For this compound see Thera-Gāthā, vv. 24, 286, 479.

Is the reading *dhammesu dhammatā*, Jāt. i. p. 325, a mistake, or a various reading for *dhammasudhammatā*? (Jāt. i. pp. 461, 462; Jāt. ii. pp. 159.)

NIKHĀDANA.

In the passage from Jātaka, ii. p. 405, quoted in illustration of *Kālasutta*, '*vāsi-pharasūni khādana-muggare*' is wrongly printed for *vāsi-pharasu-nikhādana-muggare*, where *nikhādana* must be 'a chisel.' It occurs in the Suttavibhanga, i. Pār. iv. 1. 3, Sangh. vi. 1. 1. The translators of the Vinaya Texts render it by 'spade' (Cullav. vi. 15. 2).

For *nikhādante* in the Ang. Nik. p. 113, l. 3 from bottom, read *nikhādaneṇa*.

NIDDIHUNIYA.

This term is given as one of the synonyms of *makkha* (Puggala-Paññatti, p. 18). Is it from the root *dhren*, 'to cover,' meaning 'concealment,' 'hypocrisy'?

NIMINATI.

Niminati, not in Childers, signifies 'to barter,' from the *vac*; *niminhase* (Jāt. ii. p. 369); *nimineyya* (Jāt. iii. pp. 63, 222); *nimini* (= *parivattesi*), Jāt. iii. p. 63, is written *niminni* (Ib. p. 221).

¹ We find *disādisaṃ* in a foot-note.

PAKKATTHÂPETVA.

Udakam pakkatthâpetvâ 'having caused the water to boil' (Jât. i. p. 472). We ought, perhaps, to read *pakkatthâpetvâ*. Prof Fausböll gives, in a foot-note, the variant reading *pakkutthâpetvâ*. There is authority for *pakkutth°* and *pakkatth°* (*pakutth*). Cf. *pakkatthate khīrasmin* = 'in boiling milk' (Telakatahagāthā, p. 53, last line), *pakkatthutatele* (Dham. p. 178). In the Therī-Gāthā *kuthita* is explained by *pakkukuthita* (see v. 504), *pakkukuthite udake* (Ib. p. 182).

Childers has no examples either of the simple use of *√krath* or of its compounds. See Dr. E. Müller's Pāli Gr. p. 41; Vinaya Texts, ii. p. 57; Suttavibhanga, i. Pār. iv. 9. 4.

PAÑCANGULIKA.

This curious word occurs several times in connection with tree-worship, and is rendered by Childers 'a measure of five fingers' breadth.' Prof. Fausböll translates *gandha-pañcāṅgulika* (Jât. ii. p. 104) by 'five finger-lengths of scent.' See Jât. iii. p. 23, where it occurs again. In Jât. iii. p. 160, we have the very curious compound *lohitapañcāṅgulikāni*, i.e. 'blood—pañcāṅgulikas' made of the human viscera (*antavaṭṭi*). At the "Feast of the Dead," a goat brought to be sacrificed is washed and ornamented about its neck with a *pañcāṅgulika*, which Prof. Rhys Davids calls 'a measure of corn' (see Jât. i. No. 18, and Eng. Trans. p. 227). In Wilson's *Essays on the Religion of the Hindus*, vol. ii. p. 171, we read that "Cows and bulls are washed and fed with part of an oblation first offered to Indra; being also painted and adorned with leafy and flowery chaplets."

Professor Senart points out the use of *pañcāṅgula* in the *Mahāvastu* (p. 269, l. 14; note p. 579), and thinks that it was some kind of ornament, and this view must be correct. But what kind of ornament was it? It was probably composed of shoots or sprouts of five finger-lengths, artificially scented, arranged in the form of a hand, and hung round some object of worship.

Turnour (Mahāv. p. 193) translates *pañc°* by 'ornaments radiating like the five fingers.' See Cullavagga, v. 18, 1.

The Hindus appear to have made decorations or ornaments of this kind. "The *Vijāṅkura* is what is known in Marāṭhī, at least in Konkan, by the name *ugavana*, or *rujavana*, 'young sprouts of corn,' generally of rice or wheat, artificially grown under shade and watered with any dye that the young blades are required to take. The blades assume the desired colour, and after they grow to the height of five or six inches, they are put by the women in their hair, like flowers. It is also known by the name of *saravara*, or *dhanya*. On the dasara holiday it is worn by men of the lower classes on their turbans" (Raghuvamśa, ed. Shankar P. Pandit, pt. ii. pp. 58, 59).

Could the original expression have been *pañcaṅkurika* 'the collection or aggregate of the five sprouts,' corrupted to *pañcaṅgurika*, and then to *pañcaṅgulika*?

PAṬINĀSIKA, PAṬISĪSAKA.

These words are not in Childers; the first means 'a false nose' (Jāt. i. p. 455), the second 'a false top-knot.'

Paṭisīsakam paṭimuñcitvā (Jāt. ii. p. 197; Milinda Pañha, p. 90).

PATIMĀNETI.

Navam patimānento, 'waiting for (looking out for) a ship' (Jāt. ii. p. 423). See Jāt. i. 258; Cullavagga, vi. 13, 2; Suttavibhaṅga Pār. iii. 5, 4; Bhikkhunīvibhaṅga Pār. i. 1.

We have no use of $\sqrt{\text{man}}$ with *prati* in this sense in Sanskrit, but Pāli has numerous examples of forms and meanings not to be found in Sanskrit. Childers has not registered the meaning of *nīharati* that belongs to *paṇāmeti*. See Jāt. ii. p. 28; Thera-Gāthā, ii. 53, 59; Suttavibhaṅga Pār. iii. 5, 4.

PARIPĀTETI.

Childers has no example of the causal of *paripātati*; but see Jāt. ii. p. 208, and Milinda-Pañha, p. 367, where *paripātiyanto* = 'being attacked.'

PALIPA.

This word occurs in three passages in our printed texts.

(1) "Uttiṇṇā paṅkā *palipā*, pātālā parivajjitā" (Thera-Gāthā, v. 89).

(2) "Latṭhi-hatṭho pure āsiṃ so dāni migaluddako
āsāya *palipā* ghorā nāsakkhim pāram etase" (Therī-Gāthā, v. 291).

The Com. explains *palipā* by 'kāmapaṅkato diṭṭhipaṅkato ca.'

(3) "Paṅko ca kāmā *palipā* ca nāma" (Jāt. iii. p. 241).

The Com. explains *palipa* by 'marsh, quagmire.'

"*Palipo* vuccati mahākaddamo yamhi laggā sūkara-migadāyo pi sīhāpi vāraṇāpi attānam uddharitvā gantum na sakkonti," etc.

Sk. has no form corresponding to *palipa*. It has, however, *palva-la* = Pāli *pallala* in the sense of 'pond, pool,' which must be a derivative of a simpler *palva* (not found in the Sk. Dictionaries), to be compared with Greek πηλός (= παλός) παλός, Lat. *palus* (cf. Sk. *palala*, *palita* 'mud, mire,' Ir. *poll* 'mud,' whence Eng. 'pool').

In Pāli such a form as *palva* would become *palla* or *paluva* or *paliva* (cf. Pāli *beluva*, *bella* with Sk. *bailva* and *bilva*). *P* in Pāli often occurs as the representative of a Sk. *v*; as *palāpa*, *chāpa* = Sk. *palāva*, *śāva*; so a Sk. *palva* would in Pāli become *palipa*.

The curious form *pali-patha* (Dh. 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk. *pari-patha*; but Pāli has *pari-pantha* in the sense of 'obstacle, danger,' so that the first element in *palipatha* is not *pari*, but *pali* in the sense of 'muddy, miry.' The Scholiast says that *palipatha* metaphorically denotes 'lust' and the other *klesas*, and thus corresponds closely to the sense of *palipa* in the passages already quoted.

The root-meaning of *pal* seems to be 'grey, hoary,' cf. Sk. *palita* 'grey,' *palāgni* 'bile' (lit. 'black-fire,' *melancholia*), *pal-k-ni*, Hindī *palakni* 'an old woman;' Gr. πηλός; Lat. *palleo*.

PÂṬIYAMÂNA, CIKKHASSANTA, ÂCAMAYAMÂNA.

“Ditṭhapubbo pana tayâ mahârâja koci ahinâ datṭho manta-padena viṣaṃ pâṭiyamâno viṣaṃ cikkhassanto uddham-adho âcayamâno” (Milinda-Pañha, p. 152).

Of the three participles in the extract quoted above, the editor says he “can make nothing.”

(1) But may not *pâṭiyamâna* be referred to the $\sqrt{paṭ}$ ‘to remove,’ meaning in the causative ‘to expel, eradicate’ (cf. the use of *âkaḍḍhati*, Jât. iii. p. 297); or can it be referred to the causal of *pra+at* ‘to cause to go forth, to expel’?

The old Siṅhalese version renders it by *baswana laddâwa*.

(2) *Cikkhassanta* must, I venture to think, be referred to \sqrt{kshar} ‘to ooze out,’ and here signifies ‘causing to ooze out.’

The Old Siṅhalese version has *sanhin duwana laddâwa* = ‘causing to run out softly.’

(3) *Âcamayamâna*, if the reading is correct, must be referred to \sqrt{cam} , ‘to rinse,’ with the causal sense of ‘to wash out, purge, cleanse.’

Dr. Trenckner remarks that *paccâcam°* and *âcam°* mean ‘to resorb,’ and must belong to \sqrt{cam} , though we find them written *paccâcam°* and *âvam°*. Here perhaps we ought to read *âcamayamâna*, the caus. part. of *âcam°*.

The Siṅhalese version does not help us in its substitution of ‘*temana laddâwa*,’ unless it means ‘washing out,’ instead of ‘wetting’ or ‘moistening.’

The general sense of the passage quoted is by no means difficult to make out, if we recollect that there were three ways of treating a person who had been bitten by a snake: (1) by causing the offending reptile to extract or ‘resorb’ the poison; (2) by muttering spells; (3) by the use of drugs as emetics or purgatives.

We find some reference to these methods in Jât. i. p. 311; iii. p. 297; Milinda Pañha, p. 150.

In the first reference *paccâcamati* (text has *paccâramati*) is explained by *kaḍḍhati*, and in the second *âcamâmi* is equivalent to *âkaḍḍhâmi*.

The Milinda Pañha extract might be translated as follows :

"But have you ever before seen, great king, a man who has been bitten by a snake expelling the poison by means of a spell-verse, causing the poison to ooze out, and [by means of drugs] purging himself upwards and downwards."

I now give the corresponding passage from the Old Siñhalese version, by Hīnaṭi-Kumbara-Sumaṅgala-Unnāṇse : (p. 191 of the 1877 Colombo edition) :

"Maharajāṇeni wiṣa wināsa karana nāwu mantra pada-yakin, wiṣa *baswāna laddāwu*, wiṣa *sanḥin durāna laddāwu*, wiṣa *ūrdhādho bhāyayehi auṣadha jalayena temana laddāwu* nayaku wisin daṣṭa karana laddāwu kisiwik topa wisin dāknā ladde dāyi."

PĪLIKOLĪKA.

Pīlikolika is equivalent to *akkhigūthaka* (Therī-Gāthā, v. 395). The commentary gives *pīlikā* as the first part of the compound, but makes no remark upon the second element. Was the original *pīlikāvillika* or *pīlikāvilika* from *pīlika* + *vellika*? Cf. Sk. *irā-villika* 'a pimple.'

Pāli has *pīlakā* 'a boil, pustule'; but this is the only passage where *pīlikā* is to be found. For *āvi*=*o* see *Diso-disaṃ*. Is the Commentary right? can the word be referred to *pīli-kothaka*? Cf. Hindi *kotha*, Sk. *kotha* 'inflammation or ulceration at the angles of the eyelids.'

PUNṆAGHAṬA.

This term is mentioned in connection with festival decorations (see Jāt. i. p. 52; Eng. Trans. p. 66). Prof. Rhys Davids renders it a 'well-filled water-pot.' It occurs again in the Dīpavaṃsa, vi. 65; xiv. 30: *punṇaghaṭaṃ subhaṃ* [*thapayantu*], translated by Dr. Oldenberg as 'auspicious brimming jars' (Dham. p. 149; Mahāvaṃsa, p. 193). I find *punṇapatta*=*punṇaghaṭa* in the Pūtimāṃsa Jātaka, iii. p. 535, where I have translated it by 'the flowing bowl, the full bowl,' and have added the following note of explanation: "The full bowl was a lucky omen. It sometimes denoted

a box crammed with presents to be distributed at a feast” (Folklore Journal for Jan. 1885).

PUPPHA-CHADDAKA.

Ahosim puppha-chaddako (Thera-Gāthā, v. 620). *Puppha-chaddako* ‘a flower-seller, garland or nosegay-maker.’ Cf. Sk. *pushpalāva* ‘a nosegay-maker.’

Puppha-chadda-kamma is mentioned as one of the ‘low’ occupations in the Suttavibhaṅga, ii. 2. 1. *Chaddaka* in *rūpiya-chaddaka* has a different signification.

PONTI.

This occurs in Therī-Gāthā, v. 422. The Com. shows we must read *poti* ‘cloth,’ cf. L.’s reading, *poṭhi*. But *ponti* might be a dialectic form, cf. Marāṭhī *bontha* = ‘a cloth thrown over the head and body as a cloak.’

BUBBULAKA.

“Vattani-r-iva koṭar’ ohitā majjhe-bubbulaḥkā saassukā” (Therī-Gāthā, v. 395).

The Commentator explains *majjh°* by “akkhidala-majjheṭhi-tajalabubbalasadisā.”

The only meaning that is given by Childers to *bubbulaḥkā* is ‘bubble.’ Cf. Sanskrit *budbuda*, ‘pupil of the eye,’ and Marāṭhī *bubūla*, *bubala*, ‘the eyeball, the pupil and iris.’

BHA-KĀRA, YA-KĀRA.

These terms occur in the Suttavibhaṅga Pāc. ii. 2. 1 amongst the ‘low’ terms of abuse (*hīno akkoso*); cf. Marāṭhī *ca-kāri*, a cant term for ‘a backbiter,’ and *bak-bhaka*, *bakbaka* ‘gabbling, chattering,’ *bhupakāra* ‘the whoop of monkeys,’ *bhokāra*, a contemptuous term for the mouth or face when distorted by bellowing or yawning. The term *kāṭakotācika* (Pāc. ii. 2. 1), another term of abuse, is explained by the Commentary as a compound in which *kāṭa* = *purisa-nimitta*, *koṭācika* = *itthi-nimitta*, cf. Hindī *kāḍa* = *puḍendum virile* (compare Tela-kaṭ-g. verse 79).

BHAKUṬI, BHĀKUṬIKA.

In the Suttavibhaṅga I. Saṅgh xiii. 1. 3. we find *bhākuṭika*-*bhākuṭika* 'frowning severely,' and *abhbhākuṭika* 'smiling' (i.e. 'not frowning').

Dr. E. Müller (Pāli Gr. p. 11) says *bhākuṭi*=Sk. *bhrūkuṭi* 'eye-brow,' but in the passage referred to it must signify 'a frown'; cf. Marāṭhi *bhrukuṭi* 'a frown, contraction of the brows.'

We also find *bhakuṭi*=Sk. *bhrukuṭi* in Jât. No. 329, p. 99 : "Cāleti kaṇṇaṃ *bhakuṭiṃ* karoti," spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya.

The translators of the Vinaya Texts have wrongly rendered "kvāyaṃ abalabalo viya mandamando viya bhākuṭibhākuṭiko viya" (Cullav. i. 13. 3) : "Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons?" It should be "Who is this fellow (coming along) as if (he were) very feeble, as if very sluggish and as if frowning severely?"

Buddhaghosa explains it by *saṅkuṭita-mukhatāya* ; he seems to have got this meaning out of *uttānamukha*. See note on *Saṅkuṭika*.

BHŪMISĪSA.

This word occurs in Dīpavaṃsa, xv. 26, and Dr. Oldenberg translates it by 'hill.' In Jât. ii. p. 406 it seems to mean the highest point of sloping ground.

BHENḌU OR GENḌU ?

In Jâtaka iii. No. 359, p. 184, we find the compound "ratta-kambala-*bhenḍu*," for which there is the variant reading "ratta-kambala-*genḍu*," with which we may compare "ratta-kambala-*puñña*" (Jât. i. No. 12, p. 149).

Prof. Davids translates, 'a cluster of (red) kamala-flowers' (see Jât. i. No. 72, p. 319). In Thera-Gāthā, v. 164, we find *sata-bhenḍu* (explained by the commentary as "anekasata-

niyyúho”), for which we find the variant reading *sata-geṇḍu* (see Jât. ii. p. 334).

It is quite possible in Siṅhalese MSS. to mistake *bheṇḍu* for *geṇḍu*. The question is, however, which is the correct reading? I am inclined to read *geṇḍu* in all cases, and to compare it with *geḍu-ka* ‘a ball.’ The meaning of *geṇḍu* in “*ratta-kambala-geṇḍu*” must be ‘a tuft, tufted ball,’ or ‘cluster,’ cf. Marāthī *geṇḍa* ‘a tufted head of flowers like the globe amaranth.’ It also signifies ‘a knob, a boss of silk or silver,’ and this meaning seems to explain *bheṇḍu* (i.e. *geṇḍu*) in *bheṇḍu-pilandhanāni* (Jât. i. No. 93, p. 386).

Cf. Siṅhalese *geḍi* ‘a ball,’ and *geḍigé* ‘an ornamental arch.’

MAM̐SASŪLA.

Mam̐sasūla occurs in the Sasa-Jatāka. In my translation of it,¹ I have, in following Childers, wrongly translated it by ‘spit’ instead of ‘a bit of roasted meat,’ corresponding to Sk. *sūlyamāṃsa* ‘roasted meat’ (see Jât. iii. p. 220, ll. 13, 15, 16).

Sūla means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = Sk. *sūlya* (see Jât. iii. p. 220, l. 16). In fact, Pāli *sūla* represents English *stake* and *steak*. So Pāli *mūla* stands for Sk. *mūla* and *mūlya*.

It is curious to find that Childers omits the very common phrase *sūle uttāseti* ‘to impale’ (Jât. i. pp. 326, 499, 500).

Fausböhl has *mūle āvunītrā* (J. iii. p. 35, l. 11), for which we ought to read (*nimbassa*) *sūle* . . . *āvunītrā*, corresponding to *appenti nimbāsūlasminī* (Jât. iii. p. 34, l. 26).

MARUMBA.

For examples of the use of this term see Mahāvamsa, p. 169, l. 8; Dīpavamsa, xix. 2. Dr. Oldenberg says, “I cannot define the exact meaning of *marumba*. Turnour translates this word by ‘incense,’ which is decidedly wrong. To me it seems to mean something like ‘gravel.’” It

¹ Folklore Journal for Nov. 1884

generally occurs in combination with *pāsāna*, *sakkhara* and *kāṭhala* (Suttavibhaṅga ii. Pāc. x. 1. 1). In the Milinda-Pañha, p. 197,¹ we find *khara* 'sharp'² applied to *marumba*. It may be compared with Marāṭhī *murūma* 'a kind of fissile stone'; Hindi *murama* 'a kind of gravelly soil.'

MUCCHATI, MUCCHETI.

Childers quotes *muccati* in the sense of 'to curdle,' under *muñcati* (√*muc*), but perhaps we ought to read *mucchati*, from the √*murech*. He has no example of √*mucch*, in the sense of 'to tune.' cf. *viṇaṃ mucchetvā*, Jāt. iii. p. 188.

Cf. "Mūsilaṇḍavādako pi viṇaṃ uttama-mucchanāya *mucchetvā* vādesi" (Jāt. ii. p. 249, ll. 2, 7, 13).

"Viṇaṃ *muccheti*" (Jāt. iii. p. 188).

MUṬṬHASSATI.

In the first volume of his Dictionary Childers, influenced no doubt by the use of the root *muh* and its derivatives, made *muṭṭha* to be another form for *mūlha* or *muddha*. In the additional matter appended to the second part of the Dictionary he refers it, on account of *pamuṭṭha*, to the root *mush*.

The translators of the Vinaya Texts, Mahāvagga, x. 3, in a note on *pari-muṭṭha* (bewildered), also lend their support to this etymology of *muṭṭha* (though Sk. *parimush* usually means 'to steal'), and refer to the Sanskrit *mushitā-smṛiti* in Kathā-Sarit-Sāgara, 56 :—

"Atha 'ekadā 'anūpāsyaiṇa saṃdhiyaṃ askhālitāṅghrikaḥ sa sushavāpa Nalaḥ pāna-madena *mushita-smṛitiḥ*," i.e. 'Nala lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands.'

But Pāli, as far as we can judge from the printed texts, does not use *muṭṭhassati* in this sense.

¹ In this passage *āvatta* = 'whirlpools,' *gaggalaka* 'eddies,' *vaṇṇa* 'bends, windings'; but I can make nothing out of *cadika*. One MS. has *vadika*, but ought we not to read *velika* 'surges'?

² Is this an error for *kāṭhala*?

Sati in Buddhist phraseology had acquired for the most part a higher meaning than 'senses' or 'involuntary consciousness,' and denoted 'attention,' that was under the control of the will, as seen in such phrases as *kāyagatā sati*, 'meditation on the body,' *marāṇa-satiṃ bhāveti* = 'to dwell on the thought of death,' *sati-paṭṭhāna* = 'earnest meditation,' *sati-sāmpajañña* = 'mindfulness and thoughtfulness.' In fact the use of the English *mind* in the sense of 'to remember,' and 'to attend,' suggests 'mindful' and 'mindfulness' as fit renderings of *sata* and *sati* (in *sato sampajañño, asañceicca asatiyā*). *Muṭṭhassati*, 'inattentive, unmindful,' is opposed to *upaṭṭhasati* (in the Sallekha-Sutta), 'attentive, mindful,' just as *muṭṭhā sati* (Thera-Gāthā, v. 98, 99) is opposed to *upaṭṭhā sati*. "*Satiṃ paṭṭhāpetum*" = 'to fix the attention.'

The correct expression in Pāli for 'to lose one's senses through drink,' is *visaññī hoti*, and *visaññībhūta* = Sanskrit *mushita-smṛiti*.

(1) "Apātabbayuttakam pivitvā *visaññībhūta* satim paṭṭhāpetum asakkontā" (Jāt. i. pp. 362; see *visaññī honti*, Ib. p. 361; *visaññī katvā*, Ib. p. 269).

(2) "Yathā bhaṇḍam gahetvā madhum pivanto *visaññīno* hutvā sīsam ukkhipitum na sakkonti" (Thera-Gāthā, p. 181).

"*Satiṃ paccupaṭṭhāpetum asakkonto*" is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jāt. i. p. 353).

At one time I thought that *muṭṭha* might be another form of *mucchiṭa*, from the root *mucch*, just as we find *ussita* for *ucchita* = *ucchrīta*, and *iṭṭha* = *icchita*. Now a form *mussati* does actually occur in Cullavagga, x. 8, in connection with the feminine *muṭṭhassatinī*,¹ for which we find a variant reading *muyhati* (see Cullavagga, p. 327), which shows that there existed some confusion between the two forms.

The reading *pammutṭha* (Dhammapada, pp. 247, 248;

¹ Tassā muṭṭhassatinīyā gahito-gahito *mussati*.

Upalavannā had such an unretentive memory that she forgot the Vinaya, though it was frequently repeated to her.

In the Mahāvagga we find *sati-repullapatto* applied to one who had regained full possession of his faculties.

Jât. iii. 511¹) seems to be an orthographical error for *sammutt̥tha*. Dr. Oldenberg always prints *sammutt̥tha*, with the variant reading *pamutt̥tha* (Suttavibhaṅga i. Pâc. i. 2. 6; and pp. 165, 275).

In the Puggala Paññatti, pp. 21, 25, we find, as a synonym of *sati*, the term *sammussanatā*, which must be referred to a Pâli verb *mussati*, which, as we have already seen, does occur. See Sutta Nipâta, iv. 7. 2.

On looking over the Dhātu-mañjûsa I find *mus* 'to steal,' and *mus* 'to wander [in mind]' explained by *sammose* (cf. *sati-sammosa*,² Milinda-Pañha, p. 266; Sept Suttas Pâlis, p. 248; Puggala Paññatti, iii. 7), *mulārīmhe*.

This $\sqrt{}$ *mus* 'to wander, to be bewildered,' must, we venture to think, be referred to Sk. *mṛish* vergessen vernachlässigen, sich aus dem sinne schlagen (B. and R.). Sk. *mṛishā* becomes in Pâli *musā*, so that there is no difficulty in regard to the regularity of its form. In Prakrit we find *pamhusā*, *pamhut̥tha*; *pamhat̥tha*³ (Râvanavaha, 6. 12.), which Dr. E. Müller, following P. Goldschmidt, refers to $\sqrt{}$ *smṛish* (Pâli Gr. pp. 57, 58).

RINDI.

"Pinavaṭṭapahitauggatā ubho sobhate su thanakā pure
mama

Te *rindī* va lambante 'nodakā" (Therî-Gāthā, v. 265).

The editor says, "I am unable to make out the correct reading." Dr. Pischel has laid his readers under great obligations by his liberal quotations from the Commentary, without which no emendations could be attempted.

The Comment explains *te rindī* as follows:—

"*Therīti*⁴ *va lampantanodakā ti* | *te ubho pi me thanā anudakā galitajalā veṇūdanḍake ṭhapitaṃ udakabhasmā viya lambanti.*"

¹ A foot-note gives the reading *pamutt̥tha*.

² Cf. *sammoha* in this sense (Puggala Paññatti, p. 21).

³ In Râv. xi. 58, iv. 42, it is glossed by *pramushita*.

⁴ This seems a misspelling for *te rīti*, i.e. *te rittī*.

The various readings for *te rindī* are *theritti*, *theriti*, *therindi*, *terindi*, *therīhi*, from which we might construct the readable *te ritt' iva lambante*, etc.

But *te rittīva* is for *te rittā iva*, a long vowel being elided before *iva*. Cf. *mā palujjīti* for *mā palujje iti* (Mahāparinibbāna-Sutta, p. 36; see Childers, "On Sandhi in Pāli," 105. 15).

Rittā of course refers to *thanakā*, and means 'empty, dry,' and this is supported by the comment, which describes the breasts of the Therī as containing no moisture, and hanging like dry water-bags at the end of a bamboo-stick (*-bhasmā* in the Com. is a blunder for *-bhastrā*).

Rittā and *rittaka* are common terms for 'empty' from the root *riñc* (not in Childers). See Therī-Gāthā i. 93, p. 183; Jāt. iii. p. 492.

LAKUṬA.

Lakuṭa 'a club' (Milinda-Pañha, pp. 367, 368); cf. Hindi *lakuṭa* 'a stick'; Sk. *laguḷa*; Pāli *laguḷa*; Marathi *lākūḍa*, *lānkūḍa*.

VAGGULI-VATA.

See Note on APASSENA.

Vaggulī-vata seems to mean the 'swinging-penance' and answers to Marathi *begāḍa* 'a religious mortification.' "Swinging by means of a hook introduced under the muscles of the back, from a cross piece passing over a post either planted in the ground or fixed on a moving cart."

VAJJHA.

Vajjha-sūkariyo, i.e. 'barren old sows' (Jāt. ii. p. 406, l. 5). The more usual form is *vañjha* (Jāt. iii. p. 426; Suttavibhaṅga, ii. p. 70).

VAMBHETI or VAMHETI.

Dr. Oldenberg always prints *vambheti* (see Suttavibhaṅga Saṅgh. iii. 3. 1; Thera-Gāthā, v. 621).

It is often used in contrast to *ukkamseti*, as "n'eva attānam ukkamseti no param vambheti" (Aṅg. Nik. pt. iv.).

Prof. Fausböll prints *vamheti*, cf. "Parassa ce *vamhayitena* hīno" = 'if one becomes low by another's censure' (Sutta Nipāta, v. 905). 'Khumṣenti *vamhenti*' (Jāt. i. p. 191).

In Jāt. i. p. 356, ll. 3, 6, 10, *vamheti* signifies 'to boast,' and in Jāt. i. p. 359, *vamha* = pavikatthita, vikatthita.

Prof. Senart compares *nirvamhanṭi* in Mahāvastu, p. 314, with *vamheti*, and this would doubtless be all right if *vrīṃh* 'to roar,' or *vāṅh* 'to blame,' were the true root, but I think the MSS. are in favour of *vambh*°. In an excellent MS. of the Apadāna, in my own possession, I always find *vambh*°, and not *vamh*°.¹

Professor Fausböll also prints *sumhāmi* for *sumbh*° and *āsumhi* for *āsumbhi* (Jāt. iii. p. 185; Jāt. iii. p. 435); but see *āsumbh*° (Suttavibhaṅga ii. Pāc. viii. 1, p. 265), *nisumbh*° (Thera-Gāthā, v. 302).

VIDAMSETI.

Just as the roots *ghṛish* and *hṛish* give rise to *ghaṃsati* and *haṃsati*, so, in later texts, we find *vidamseti* for the more usual *vidasseti*.

"Pavittṭho padīpo andhakāram vidhameti, obhāsam janeti, ālokaṃ *vidamseti*, rūpāni pākataṇi karoti" (Milinda-Pañha, p. 39).

Pilandhanam *vidamseti* (Therī-Gāthā, v. 74, p. 131).

Cf. ālokaṇ ca *dassessāmi* (Dīpavaṃsa, xii. 31).

VILĀPANATĀ.

This word occurs as one of the synonyms of *mutṭhasacca* (Puggala Paññatti, p. 25), while *avilāpanatā* is that of *sati*. These must be referred to the √*li*, cf. *apilāpana* (Milinda-Pañha, p. 37). See Dr. Rhys Davids' note on *upalapana* at Mahāparinibbāna Sutta, i. 95.

VISIYATI.

"Kāmaṃ bhijjatu 'yam kāyo maṃsapesī visīyaṃ" (Thera-Gāthā, 312). *Visīyati* is not in Childers; it means 'to be

¹ We find *parisumbh*° in Jāt. iii. p. 347.

reduced to atoms, to be broken to pieces,' from the root *çri*=*çar*, cf. Mahavastu, p. 23 :—

"Te dâni narakapâlâ kasya dâni yûyam atra sañjâpaya-mânâ pratyudgacchatheti tâm praharanti yathâ dadhighatîkâ evam *çîryanti viçîryanti*," cf. *seyyasi*, *viseyyasi*, *visiṇṇa* (Jât. i. 174 ; Dh. 147).

VEGHA-MISSAKENA.¹

This is confessedly a difficult word to deal with. Dr. Rhys Davids says its meaning is not clear, and for it he adopts another reading. It occurs in the *Mahâparinibbâna Sutta* (ed. Childers, p. 22) :

"Seyyathâpi Ânanda jarasakaṭaṃ *vegha-missakena* yâpeti evam eva kho Ânanda *vegha-missakena* maññe Tathâgatassa kâyo yâpeti."

This passage Dr. Rhys Davids translates as follows :

"And just as a worn-out cart, Ânanda, can only *with much additional care* be made to move along, so methinks the body of the Tathâgata can only be kept going *with much additional care*" (*Buddhist Suttas*, in "Sacred Books of the East," vol. xi. p. 37).

The translator prefers the reading of the Burmese MSS. *vekha-missakena*, and takes *vekha* to be a shortened form of Sanskrit *arekshâ* 'care,' a most ingenious way of getting some meaning out of the word. Buddhaghosa, however, gives a different explanation of it. His words are :

"*vegha-missakenâ* ti bâhabandhana - cakkabandhanâdinâ paṭisaṅkharanena *vegha-missakena*."

The commentator evidently understood *vegha* in the second part of the sentence (as it stands in the text) in a metaphorical sense :

"maññe ti jarasakaṭaṃ viya *vegha-missakena* maññe yâpeti arahatta-phala-veghanena catu-iriyâpathâ-kappanam hoti nidasseti."

The word seems to be used metaphorically, however, in the following verse, where *vegha*^o is an adjective :

¹ See *Academy*, Oct. 4, 1884, No. 648.

"Ye kho te *vegha-missena* nânatthena ca kammunâ manusse uparundhati pharusupakkamâ janâ te pi tath' eva kiranti [*sic*] na hi kammaṃ panassati" (*Thera-Gāthā*, ed. Oldenberg, p. 20, l. 143).

The learned editor offers no note of explanation beyond the quotation from the commentary, (" *veghamissenâ* ti varattakkhaṇḍhâdinâ silâdisu *vegha-dānena* *veghamissenâ* ti pâli so ev' attho"), and refers to Dr. Rhys Davids's *Buddhist Suttas*.

Looking for the present only to the interpretations of the commentaries, it is evident that *vegha* is to be explained by 'band,' 'tie' (*bandhana*), or by 'bit of leather,' 'thong,' 'strap,' etc. (*varatta-kkhaṇḍādi*). According to Buddhaghosa, an old cart had to be kept from dropping to pieces by lashing of the shafts and wheels with pieces of string, rope, leather, etc. It seems to have been an ancient usage, and still survives, if the following description of "Riding in a Dak" is to be relied on :

"It is interesting to see the nondescript vehicles—crazy concerns, with plank trucks, bamboo frames, and not a pin, bolt, or scrap of iron about them, *the pieces of the rickety things all tied together with ropes and strings*. With a knife we could in two minutes make one of them as complete a ruin as Holmes' 'One-horse Shay' " (*Our New Way Round the World*, London, 1883, p. 129).

We cannot, I venture to think, explain *vegha-missakena*, according to the *Sumangala Vilâsini*, both literally and metaphorically in one and the same passage without destroying the balance of the whole sentence, and spoiling the comparison intended by Buddha between an old cart and the enfeebled body of an old man. The translation from the Pâli already quoted might be amended somewhat as follows :

"And just as an old cart, Ānanda, is kept going by lashings of ropes, etc., so methinks the (enfeebled) body of the Tathâgatha is only kept up (*or* supported) by bandages, ligatures, etc."

The body of an old man would need some protection from heat and cold, hence the use of a *bandhana*. The modern

Hindus, for instance, protect their faces by the use of the *dhātā-bāndhnā*, the “*dhātā*” being (according to Bate’s Hindi Dictionary) “a handkerchief tied over the head and ears.”

But how about the curious form *vegħa*? What are its etymological connections? With Dr. Davids, I unhesitatingly adopt, for other reasons than his, the Burmese reading *vekħa*, or rather *vekkħa*, and would refer it to Sanskrit *veshka*, ‘a noose, lasso’ (with *lasso* compare English *lace* and *lash*). Böhtlingk and Roth give only two references for the use of *veshka* (Çat. Br. iii. 8, 15, and Kāty. Çr. vi. 5, 19). On referring to the second quotation, I find that the commentator explains *veshka* by *gulā-veshṭaka*.

The change of *shk* to *kkh* is quite regular, cf. Sanskrit *nishka* and Pāli *nikkha*. Etymologically, *vekkħa* is equivalent to *vinculum*, and must be referred to the root *vik* ‘to bind,’ preserved in Sanskrit *veshṭ*, Latin *vincire*, etc.

Professor Kern says: “It seems to me somewhat doubtful whether the Pāli word *vegħa* must be considered to represent a bad reading. So far as I am able to judge, *vegħa* is quite correct as to its form, and admits of a ready explanation. I would venture to take it as the equivalent of Sanskrit *vighna*, ‘difficulty, trouble,’ so that the meaning of the well-known passage in the Mahāparinibbāna Sutta would come to this: ‘just as an old cart moves with difficulty, so does the body of Tathāgata.’ *Missakena* is here used adverbially, whereas *vegħamissa* in Thera-Gāthā, as quoted by Dr. R. Morris, is an adjective, meaning, if I am not mistaken, ‘molesting, troublesome.’

“Instances of Sanskrit ‘i’ passing into Prakrit ‘e,’ especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *āpiḍa*, but Prakrit and Pāli *ārelo*, *ārelā*; *īdṛṣa* becomes *edisā*, *erisa*; for *Viṣvabhū*, *Viṣvāmitra*, *Viṣvantara*, Pāli shows *Vessabhū*, *Vessāmitta*, *Vessantara*. In Prakrit we find *peṇḍa* as a substitute to Sanskrit *piṇḍa*, and in one of the inscriptions at Barhut *Anādhapedika* for *Anāthapiṇḍika*. By a similar process Sanskrit *vighna* will become *viggha*, *veggha*, *vegħa*, or *viggha*, *vigha*, *vegħa*. The

change of the original vowel sound points to a tendency in some dialects to pronounce the 'i' in the manner of the English 'i,' e.g. in *ship*, and the Dutch short vowel in the corresponding word *schip*, the plural of which is sounded *schepen*, with a lengthened 'ê.'

"There are a few instances of a short 'i' passing into e—e.g. in Pāli *mahesi*, Sanskrit *mahisthī*, *veha* in *vehāgamana*. The discussion of these cases would be superfluous, as throwing no more light on the word in question.

"I have tried to show that the change of *vighna* into *vegħa* may have taken place according to well-established phonetic rules. I am, however, not prepared to uphold the theory that *vegħa* is necessarily the remote offspring of *vighna*; for, in the language of the Zend-Avesta, we meet with *voighnā*, where the particle showed itself in Guṇa form. It is just possible that, along with the form *vighna*, there existed in some Indian dialect another—*vegħna*, which would correspond to *voighna*, except in gender."

To this I replied that "If we were quite sure that *vegħa* has the sense of 'difficulty' or 'trouble' in the passages already referred to, then Prof. Kern's suggestion would be perfectly convincing. Pāli has the word *viggha*, which Childers rightly refers to Sanskrit *vighna*: and it is quite possible, too, for a prākṛitised variant *vegħa* to have co-existed along with *viggha*, for we have *nekkha*, as well as *nikkha* (from 'niṣka'), and *inghāḷa* and *āṅgāra*. But there are one or two points that seem to militate against Prof. Kern's theory that *vegħa*= 'difficulty.'

"1. The explanation of the two commentators quoted is dead against it. Their interpretation, traditional though it be, should count for something. My etymology is based upon the remarks of the commentaries, and, if they are wrong, my explanation and derivation fall to the ground. I venture to think that 'binding' or 'obligatory' would suit the context of *vegħamissena* better than 'troublesome.'

"2. The force and appropriateness of the comparison seem to be spoiled by the use of *vegħa* in the sense of 'difficulty'; for would there not be a *difficulty* in keeping up or main-

taining anything that was old and shaky? Why should an old cart be specially mentioned? Why not an old bed, chair, lamp, in fact anything old and rickety?

"It is possible to let the reading of the Sinhalese MSS. stand as a variant of *vekha* or *vekkha*. Dr. Trenckner has shown that Pāli has such duplicates as *laṅgeti* and *laketi*, *laṅgula* and *lakuṭa*, *chagana* and *chakana*,¹ *paligha* and *palikka*. Why, then, may there not have been a *vegha* as well as a *vekha*?² Perhaps the form *vegha* was preferred to *vekha* because, as sacrifices were an abomination to the early Buddhists, they would not be anxious to preserve that form of the word which would remind them of its true origin and connexion with sacrificial rites.

"Whether *vegha* or *vekha* be the correct form, or whether it is to be explained as 'difficult,' etc., must be left for those more competent than myself to decide; but Prof. Kern's explanation is valuable and suggestive; and he certainly proves that a Pāli form *vegha* is a representative of Sanskrit *vighna*."

VERAMBA.

Veramba-vāta seems to mean 'a strong sharp cutting wind' (see Jāt. iii. pp. 255, 256, 484; Thera-Gāthā, vv. 597, 598).

The Jātaka contains a story of a conceited vulture that flew beyond its proper range, and passing through the black-wind, got under the influence of the veramba-wind and was reduced to atoms (see Dhammapada, p. 163). A variant reading gives *verambha*. The root seems to be *rambh* or *lambh* 'to roar, bellow,' cf. Sk. *rambhā* 'lowing.'

SADDHA.

At p. 84 of the "Journal of the Pāli Text Society," for 1883, Mr. Bendall requests his readers "to cite any further authority for *saddha*=*ṣraddha*" that they may come across.

¹ Cf. Pāli *lakāra* (not in Childers) 'a chain attached to a well,' with Marāṭhī *lāṅgara* (Mil. P. p. 378).

² The literary Prākṛits have *mekha* for *rekha*, showing that *g* and *k* were unstable and showing a tendency to pass into *h*.

The following instance is from Prof. Carpenter's transcript of the Ambatṭha-Sutta (i. 27, 28): "Api nu naṃ brāhmaṇa bhojeyyumaṃ *saddhe* vā thālipāke vā yaññe vā pāhune vā ti."

Mr. Bendall says (Journal, p. 80) that "there must have existed a various reading for the words *pamuñcantu saddham*." We find this in the Pârâyana-Sutta of the Sutta-Nipâta, v. 23:

"Yathâ ahû Vakkali *muttasaddho*

Evam eva tvam pi *pamuñcayassu saddham*."

which is thus translated by Prof. Fausböll in "Sacred Books of the East," vol. x. p. 213: "As Vakkali was delivered by faith, so shalt thou let faith deliver thee."

Muttasaddha does not usually mean "delivered by faith"; that is expressed by *saddhâ-vimutta*.

Dr. Rhys Davids has another rendering of this passage in his "Hibbert Lectures," p. 173.

SANKUṬIKA OR SANKUṬITA.

Saṅkutika, not in Childers, occurs in Jât. ii. p. 68, in the sense of 'cowering, squatting with knees up to the nose, doubled up with cold.' In Jâtaka, ii. p. 225, we find *saṅkuṭito nipajji*, where a various reading has *sa[n]kuṭiko* for *saṅkuṭiko*.

Buddhaghosa, in his comments on *bhâkutika bhâkutika*, has *saṅkuṭita* 'puckered, drawn up.' *Saṅkutika* seems to be correct, and may be compared with *ukkuṭika* 'crouching, squatting on the haunches,' cf. "*paṭikuṭito paṭisakki*" (Culla-vagga, vii. 3, 12).

SAMBÂDHA.

"Ekaccâ apagatavatthâ pâkaṭabhihaccha-*sambâdhattānā* (Jât. i. p. 61).

Professor Rhys Davids (Jâtaka, Eng. Trans. p. 81) translates the foregoing passage as follows:—"Some with their dress in disorder—plainly revealed as mere horrible sources of mental distress." But *sambâdhattāna* signifies 'private parts,' cf. *sambâdha* = *muttakaraṇa* (Suttavibhaṅga, ii. p. 260,

Pâc. ii. 2), *puḍendum muliebre*, Sk. *sambādhana*. It also occurs in Mahāvagga, vi. 22. 1-3; Cullavagga, v. 27. 4.

HĪRAHIRAM.

Hīrahīraṃ karoti signifies 'to cut into strips.' In Jât. i. p. 9, "muñja-tiṇaṃ hīrahīraṃ katvā" = 'making (three) strips or strings out of (the fibre of) muñja-grass' as a girdle for the bark-dress of an ascetic.

In Dham. p. 176, it seems to mean 'to ribbons, to strips.' Childers gives no etymology. Can it be referred to a Sk. *hīra* = 'strip, band,' cf. Sk. *hira* = *mekhalā*?

HURAM.

For *huraṃ* in the phrase "idha vā *huraṃ* vā" (Kh. 7; Dham. 4) various etymologies have been proposed.

Prof. Fausböll (Dhammapada, p. 409) suggests *svaram*. Prof. Kern, according to Childers, ingeniously refers it to Sk. *aparam*. Neither of these explanations accounts for the initial *h*, which here seems to be organic, and therefore unlike the *h* in *hetam* and *heva*, that ought to be written *h'etam* and *h'eva*.

The editor of the Dhammapada renders *huraṃ* by 'illic,' and he is no doubt right as far as the mere sense goes, for it is opposed to *idha* 'here, in this world'; and the phrase "*idha* . . . *huraṃ*" is equivalent to "*idha* . . . *pecca*," "*idha* . . . *paraloke*."¹

As *paramhi* is so often opposed to *idha* in the sense of 'in the other world,' it seems very doubtful whether *huraṃ* can be a prakritised form of *aparam*. It would not be an easy matter to quote any passage in Pâli where *apara* has reference to the other or next world.

Huraṃ is a rare form occurring only, as far as we know, in the poetical books, and may after all be an archaic term.

¹ In our own language 'here and there' are used to denote 'this world and the next'; cf. *Hymns Ancient and Modern* (225):

"Brief life is here our portion,

The tearless life is there."

Can it be referred to Sk. *huruk* (*hiruk*), a weakened form of an original *hurak* 'out of sight, away.' Cf. Sk. *tiriyak* and *manāk* with Pāli *tiriyam* and *manam*.

HURĀHURAM.

Hurāhuram has generally been connected with the foregoing *huram*. It occurs in v. 334 of the Dhammapada :—

"Manujassa pamattacārino taṇhā vaḍḍhati māluvā viya
so palavati *hurāhuram* phalam iccham vā vanasmim vā-
naro."

Prof. Fausböll renders this as follows :—

"Hominis socorditer viventis libido increscit māluvā velut,
is currit *huc et illuc* fructum desiderans sicut in sylvā simia."

Prof. Max Müller renders it thus :—

"The thirst of a thoughtless man grows like a creeper;
he runs *from life to life*, like a monkey seeking fruit in the
forest."¹

Gray's version is nearly the same, and he translates *hurā-*
huram by 'from one existence to another.'

The only authority for the renderings '*from life to life*,' etc., is the commentator's explanation *bhave bhava* (in various rounds of re-birth). But this phrase is comparatively a late one, cf. "Daś' ime . . . kâyanugatâ dhammâ *bhave bhava* anudhāvanti" (Mil. Pañha, p. 253). In the older books too the term *saṇḍhāvati* is usually employed for *saṃsarati* (see Sept Suttas Pālis, p. 21).

Prof. Kern looks upon *hurāhuram* as another form of Sk. *aparāparam*, which we find in Pāli as *aparāparam*, frequently used with verbs of motion in the sense of 'on and on,' 'continuously.' But, as Childers remarks, there are very great difficulties in the way of this identification. Objection too must be taken to Childers' comparison of *hurāhhuram* with *phalāphalam*, since we have no proof that *hura* was ever employed as a noun in the sense of 'birth' or 're-birth.' If *huram* be an adverb, meaning 'yonder,' then *huram huram* like *stgham stgham* might become *hurāhuram*, the

¹ In the first edition Prof. Max Müller translates *hur* by 'hither and thither.'

nasal vowel being replaced by a long one, as in *sīha* for *siṃha* and *sārambha* for *saṃrambha*. It is not very clear, however, that *huram*, in the phrase "*idha vā huram vā*," has any etymological connection with *hurāhuram*.

The simile in v. 334 of the Dhammapada does not quite bear out the explanation of 'from birth to birth,' or 'in various births.' The monkey in seeking for fruit in a forest does not run on continually from one state of life to another, but he does run about eagerly, excitedly, and restlessly from place to place intent on getting something to eat and on satisfying the cravings of hunger.

The desire or lust of one who lives thoughtlessly increases in this world and causes him to go about eagerly and hankeringly in search of that, and that alone, which shall satisfy his desire; and we note too that in verses 333, 334, 'loke' occurs with reference to *taṇhā*.

We may of course apply the term 'running' metaphorically to the *thought* of the careless liver, cf. "*cittam viḍhāvati ekaggatam na labhati*" (Jât. i. p. 7). A good illustration of *taṇhā* causing people to run about eagerly in this life is contained in Jât. ii. No. 260, "*ime sattā udaradūtā taṇhā vasena vicaranti; taṇhā ca ime satte vicāreti*." The whole story is an excellent comment upon the word now under consideration.

The meaning of *hurāhuram* might be explained by 'far and wide,' corresponding to an older *uram uram*, with inorganic *h*; but it is far more probable that it is of the same origin as the Marāṭhī *हुरहुर* 'regretting, uneasy hankering,' and signifies 'eagerly, hankeringly.'

ALLUSIONS TO JĀTAKA STORIES IN MANU.

In Manu, bk. iv. verses 30, 192, and 197, we have allusions to the *crane* and *cat* as symbols of cruelty and craft, taken, doubtless, from two well-known old Hindu tales. The story of the crane is the *Baka Jātaka*, No. 38, i. 220. See Eng. translation by Dr. Rhys Davids, pp. 317-321; that of the cat is the *Bilāra Jātaka*, No. 129, Fausböll, i. p. 460.

There is also a reference to the cat in *Manu* iv. 195 :

“Dharmadhvajo sadā lubdhaçchādmiko lokadambhakaḥ
vaidālavratiko jñeyo himsraḥ sarvābhisandhakaḥ.”

Dr. Hopkins notes that *Medhātithi*, one of the commentators on *Manu*, says that some read the following verse from the fourth book of the *Mahābhārata* :

“Yasya dharmadhvajo nityaṃ suradhvaja ivo 'cchritaḥ
prachannāni ca pāpāni vaidālaṃ nāma tad vrataṃ iti.”

With the foregoing we may compare the following verse from the *Biḷāra Jātaka* :

“Yo ve dhammadhajaṃ katvā nigulho pāpam ācare
vissāsayaṭvā bhūtāni biḷāraṃ nāma taṃ vataṃ ti.”

ONOMATOPOEIAS.

In *Jāt.* iii. p. 223, we find the curious onomatopoeia *ahuhā-liya* ‘a roar of laughter,’ cf. *Sk. halahala* ‘a shout’; *hulahlūli* ‘a joyful shout, or exclamation.’

Another word of this kind is *daddabha* and *dabhakka* (*Jāt.* iii. p. 76) ‘the pattering sound made by the falling of a bilva fruit on the leaves of a palm-tree,’ hence the denom. *daddabhāyati* (*Ib.* p. 77). Perhaps the *√dabh* ‘to deceive’ has some connection with it; cf. *Marāthī dhab-dhaba* ‘used of the sound of water dashing down from a height, of heavy bodies falling rapidly.’

Kiṇakiṇāyati kiṇikiṇāyati ‘to ring like small bells’ (*kin-kint*), see *Jāt.* iii. p. 315.

Surusura, Gogerly says, ‘sucking up food’; Childers, ‘a word imitative of the sound made when curry or rice is eaten hastily,’ but gives no reference (see *Pât.* 22; *Sekkhiyā Dhammā* 51; *Vinaya Texts*, part i. p. 65). In the *Sutta-vibhaṅga*, ii. p. 197, it is used to represent the sound made in drinking milk.

Kilī ‘a splashing sound’ (*Jāt.* ii. p. 363; *Jāt.* iii. p. 225); ‘a tinkling sound’ (*Jāt.* ii. p. 397). Cf. *Sk. kilakila* ‘a sound expressing joy.’

Capu capu is used to express ‘grunting at stool’ (see

Khudda Sikkha, xvi. 5, p. 98); 'smacking the lips' (Pât. 50th Sekkhiyâ Dhammâ).

Ghurughurâdyati 'snoring like a pig' (Jât. iii. p. 538). Cf. *murumura* 'a crunching sound in eating raw flesh' (Jât. i. p. 461); whence the denominatives *murumurâpeti*, *murumurupeti* (Jât. iii. p. 134).

Hukku 'the noise made by a jackal' (Jât. iii. p. 113). Cf. Marâthî *hukî*, *hukkî*, *hûka* 'the cry of the jackal.' Hindî *hukhuka* 'sobbing, crying.'

Kiki, sound made by monkeys (Jât. ii. p. 71).

Khaṭakhaṭa, 'a noisy sound, chattering' (Mahāvagga, v. 63). The translators of the Vinaya Texts render it 'harsh tones.' Cf. Sk. *khaṭakhatāya*, 'to spring or issue forth with a noise.' Marâthî *khaṭkhata*, 'fuss, bother, altercation, chattering.'

Vaggu, 'a sweet sound made by a young peacock' (Jât. ii. p. 439).¹

PARROTS AND HILL-PADDY.

"The parrots brought nine thousand loads of hill-paddy, which was picked out by rats" (Dīpavaṃsa, vi. 11, pp. 42, 147).

On parrots furnishing 'hill-paddy,' see Jât. i. pp. 325, 327, Mahāvam. p. 22.

TRACES OF JĀTAKA TALES IN THE PANJĀB.

In the story of "*Rājā Rasālū*" in R. C. Temple's LEGENDS OF THE PANJĀB (p. 45), we have a very interesting and curious variant of the *Suvannakakkaṭa Jātaka* (Jât. iii. p. 293), in which a *scorpion* takes the place of the *crow*, and a *hedgehog* that of the *crab* in the Pāli story. The hedgehog kills both the scorpion (Kalīr) and the serpent (Talīr). See Folk-Lore Journal, vol. iii. pt. 1, p. 243.

In WIDE-AWAKE STORIES we find a very inferior variant

¹ Childers has no instances of *kūjati* = *paradati* (Jât. ii. p. 439, v. 130).

of the *Vānarinda Jātaka* (Jât. i. p. 278) under the title of "*The Jackal and the Crocodile*." In the Pāli story it is a monkey that outwits the crocodile. In the story of "*The Jackal and the Partridge*" we have a variant of the *Suṃsumāra Jātaka* (Jât. ii. p. 158). In the Panjābi legend the crocodile is outwitted by the partridge telling the crocodile that "the jackal is not such a fool as to take his life with him on these little excursions; he leaves it at home locked up in the cupboard." In the Jātaka tale it is the monkey that pretends that it has left its heart behind, hanging on an udumbara tree.

THE DĀTHĀVAMSA.

NAMO TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA.

PAṬHAMO PARICCHEDO.

- 1 Visāradam vādapathātivattinam
tilokapajjotam asayhasāhinam
asesañeyyāvaraṇappahāyinam
namāmi satthāram anantagocaram
- 2 Tilokanāthappabhavam bhayāpalam
visuddhavijjācaraṇehi sevitam
papañcasāññojanabandhanacchidam
namāmi dhammam nipuṇam sududdasam
- 3 Pasādam attena pi yattha pāṇino
phusanti dukkhakkhayam accutam padam
tam āhuneyyam susamāhitindriyam
namāmi saṅgham munirājasāvakam
- 4 Vibhūsayam Kālakanāgaranvayam
Parakkamo kārūṇiko camūpati
gavesamāno jinasāsanassa yo
virūlhim atthañ ca janassa patthayam
- 5 Sudhāmayūkhāmalapaṇḍuvaṃsajam
virūlhasaddham munirājasāsane
piyamvadam nītipathānuvattinam
sadā pajanam janikam va mātaram

- 6 Piyaṃ parakkantibhujassa rājino
mahesim accunnatabuddhisampadam
vidhāya Līlāvatim icchitatthadam
asesalaṅkātalarajjalakkhiyaṃ
- 7 Kumāram ārādhitā-sādhumantinaṃ
mahādayaṃ Paṇḍunarindavamsajaṃ
vidhāya saddhaṃ Madhurindanāmakam
susikkhitam pāvācane kalāsu ca
- 8 Narindasuññaṃ suciran ti-Sīhalaṃ
itippatītaṃ ayasaṃ apānudi
ciraṃ paṇītena ca cīvarādīnā
susaññate saṃyamiṇo atappayī
- 9 Āraṭṭhitim pāvācanassa icchatā
kataññunā vikkamabuddhisālīnā
satīmatā candimabandhukittinā
sagāravaṃ ten' abhiyācito ahaṃ
- 10 Sadesabhāsāya kavīhi Sīhale
katam pi vamsaṃ jinadantadhātuyā
niruttiyā Māgadhiḱāya vuddhiyā
karomi dīpantaravāsinaṃ api
- 11 Jino yam iddhe Amaravhaye pure
kadāci hutvāna Sumedhanāmakō
sāvedavedaṅgavibhāgakovido
mahaddhane vippakulamhi mānava
- 12 Ahaṃ hi jātivyasanena pīlito
jarābhibbhūto maraṇena otthaṭo
sivaṃ padaṃ jātijarādinissaṭaṃ
gavessayissaṃ ti raho vicintiya
- 13 Anekaśaṅkhaṃ dhanadhaññasampadam
patitṭhapetvā kapaṇesu duccajaṃ
anappake pemabharānubandhino
vihāya mitte ca sute ca bandhave
- 14 Pahāya kāme nikhile manorame
gharābhiniḱkhamma Himācalantike
mahīdharaṃ Dhammikaṇānavissutaṃ
upecca nānātarurājibbūsitam
- 15 Manonukūle surarājanimmite
asammigānaṃ agatimhi assame

- nivatthacīro ajinakkhipaṃ vahaṃ
 jāṭādharo tāpasavesam aggahi
- 16 Susaṇṇatatto parimāritindriyo ¹
 phalāphalādihi pavattayaṃ tanuṃ
 gato abhiññāsu ca pāraṃ vaṣi
 taṃ saṃpattisukhaṃ avindi so
- 17 Susajjite Raṃmapurādhivāsina
 mahājanen' attamanena añjase
 pathappadese abhiyantaṃ attano
 aṇiṭṭhite yeva Sumedhatāpaso
- 18 Agādhāṇeyyodadhipāradassināṃ
 bhavantaṃ nibbanaṃ ² vināyakaṃ
 anekakhīṇāsavalakhasevitaṃ
 kadāci Dīpaṅkarabuddhaṃ addasa
- 19 Tato saṅghassa tilokabhaddaṃ
 paricajjivāna tanuṃ pi jīvitaṃ
 pasārayivāna jāṭajīnādikaṃ
 vidbāya setuṃ tanuṃ eva pallale
- 20 Anakkamitvā kalalaṃ mahādayo
 sabhikkhuko gacchatu piṭṭhiyā iti
 adhiṭṭhahitvāna nipannaṃ taṃ
 anāthaṃ etaṃ ti-bhavaṃ samekhiya
- 21 Dayāya saṅcoditaṃ mānaṃ jane
 bhavaṇṇavā uddharitaṃ dukhaddite
 akāsi sambodhipadassa pattiya
 mahābhinihāraṃ udaggavikkama
- 22 Atho viditvā vaṣiṇo taṃ āsayaṃ
 adāsi so vyākaraṇaṃ mahāmuni
 tato puraṃ taṃhi Tathāgate gate
 sayā vaṣi sammāsi pāramiṃ
- 23 Tato ca kappānaṃ alīnavikkama
 asaṅkhiye so cāturo salakkhake
 taṃ taṃ jātisu bodhipācane
 visuddhasambhāraṇe apūrayi
- 24 Athābhijāto Tusita mahāyaso
 visuddhasambodhipadopaladdhiyā

¹ M. parivārīta.² B. nibbanaṃ.

- udikkhamāno samayaṃ dayādhano
ciraṃ vibhūtiṃ anubhosi sabbaso
- 25 Sahassasaṅkhādasacakkavālato
samāgatānekasurādhioādihi
udaggudaggehi jinaṃtapattiyā
sagāraṃ so abhigamma yācito
- 26 Tato cavitvā Kapilavhaye pure
sadā sato Sakyakulekaketuno
ahosi Suddhodanabhūmibhattuno
Mahādimāyāya mahesiyā suto
- 27 Vijātamatto 'va vasundharāya so
patitṭhahitvāna disā vilokayi
tadā ahesuṃ vivaṭaṅgaṇā disā
apūjayuṃ tattha ca devamānusa
- 28 Adhārayuṃ ātapavāraṇādikam
adissamānā va nabhamhi devatā
padāni so satta ca uttarāmukho
upecca nicchārayi vācam āsabbhiṃ
- 29 Yathattha-Siddhatthakumāranāmako
mahabbalo yobbanahāriviggaho
ututtayānucchavikesu tīsu so
'nubhosi pāsādavaresu sampadam
- 30 Kadāci uyyānapathe jarāhatam
tathāturaṃ kālakatam ca samyamim
kamena disvāna virattamānaso
bhavesu so pabbajituṃ akāmayi
- 31 Sapupphadipādikarehi rattiyam
purakkhato so tidivādhivāsihi
sa-Channako Kanthakavājjiyānato
tato mahākāruṇiko ' bhinikkhami
- 32 Kamena patvāna Anomam āpagaṃ
sudhotamuttāphalahārisekate
patitṭhahitvā varamoḷibandhanam
sitāsīlūnam gagane samukkhipi
- 33 Paṭiggahetvā 'tīdasānam issaro
suvaṇṇacaṅgotavarena tam tadā
tiyojanam nīlamanīhi cetiyam
akāsi cūlāmanim attano pure

- 34 Tato Ghaṭikārasarojayoninā
 samāhaṭaṃ dhārayi cīvarādikaṃ
 atho sakam vatthayugam nabhatthale
 pasatthavesaggahaṇo samukkhipi
- 35 Paṭiggahetvāna tam ambujāsano
 mahiddhiko bhattibharena codito
 sake bhava dvādasayojanam akā
 maṇiḥi nīlādihi dussacetiyaṃ
- 36 Susaṇṇatatto satimā jitindriyo
 vinitaveso rasagedhavajjito
 cha hāyanān' eva anomavikkamo
 mahāpadhānaṃ padahittha dukkaraṃ
- 37 Visākhamaśass' atha puṇṇamāsiyaṃ
 upecca mūlaṃ sahaajāya bodhiyā
 tiṇāsane cuddasahatthasammite
 adhiṭṭhahitvā viriyaṃ nisajji¹ so
- 38 Avattharantiṃ vasudhaṃ ca ambaram
 virūpavesaggahaṇena bhimsanaṃ
 pakampayanto sadharādharaṃ mahim
 jino padose jini māravāhiṇiṃ
- 39 Surāsurabrahmagāṇehi sajjite
 jagattaye pupphamayagghikādina
 pavattamāne suradundubhissare
 abujjhi bodhiṃ rajanīparikkhaye
- 40 Tadaṃ pakampimsu sasalakānanā
 sahasasāṅkhālasalokadhātuyo
 agaṇchi so loṇapayodhi sādutaṃ²
 mahāvabhāso bhuvanesu patthari
- 41 Labhimsu andhā vimale vilocane
 suṇimsu sadde badhirā pi jātiyā
 lapimsu mūgā vacanena vaggunā
 carimsu khelaṃ padasā 'va paṅgulā
- 42 Bhavimsu khujjā ujusomnaviggahā
 sikhī 'pi nibbāyi avīci-ādisu
 apāgamuṃ bandhanato pi jantavo
 khudādikaṃ petabhavā apakkami

¹ B. nisajja.² sādutaṃ.

- 43 Samiṃsu rogavyasanāni pāṇinaṃ
bhayaṃ tiracchānagate na piḷayi
janā ahesuṃ sakhilā piyaṃvadā
pavattayum koṇcanadaṃ mataṅgajā
- 44 Hayā ca hesiṃsu pahatṭhamānasā
nadiṃsu sabbā sayam eva dundubhi
ravimṃsu dehābharaṇāni pāṇinaṃ
disā pasīdiṃsu samā samantato
- 45 Pavāyi mando sukhasītamāruto
pavassi meggho pi akālasambhavo
jahimṃsu ākāsagatiṃ vihaṅgamā
mahimṃ samubbhijja jalaṃ samuṭṭhahi
- 46 Asandamānā 'va ṭhitā savantiyo
nabhe virocimṃsu asesajotiyo
bhavā ahesuṃ vivaṭṭā samantato
janassa nāsuṃ cavanūpapattiyo
- 47 Samekkhataṃ nāvaraṇā nagādayo
pavāyi gandho api dibbasammato
dumā ahesuṃ phalapupphadhārino
ahosi channo kamalehi añṇavo
- 48 Thalesu toyesu ca pupphamānakā
vicittapupphā vikasiṃsu sabbathā
nirantāraṃ pupphasugandhavuṭṭhiyā
ahosi sabbam vasudhambarantaraṃ
- 49 Nisajja pallaṅkavare taḥim jino
sukhaṃ samāpattivihārasambhavaṃ
tato 'nubhonto sucirābhipatthitaṃ
dināni satt' eva atikkamāpayi
- 50 Samuppatitvā gagananṅaṇaṃ tato
padassayitvā yamakaṃ mahāmuni
sa pāṇihīraṃ tidivādhivāsinaṃ
jinattane samsayitaṃ nirākari
- 51 Ath' otarivāna jayāsanassa so
ṭhito va pubbuttarakaṇṇanissito
dināni sattānimisena cakkhunā
tam āsanaṃ bodhitaruṃ ca pūjayi
- 52 Ath' antarāle maṇicaṅkame jino
ṭhitappadesassa ca āsanassa ca

- mahārahe devavarābhinimmitte
 dināni satt' eva akāsi caṅkamaṃ
 53 Tato disāyaṃ aparāya bodhiyā
 upāvisitvā ratanālaye jino
 samantapaṭṭhānanayaṃ vicintayaṃ
 dināni satt' eva sa vītināmayi
 54 Viniggato satthu-sarīrato tadā
 jutippabandho paṭibandhavajjito
 pamāṇasuññāsu ca lokadhātusu
 samantato uddham adho ca patthari
 55 Vaṭassa mūle Ajapālasaṇṇino
 sukhaṃ phusanto pavivekasambhavaṃ
 vināyako satta vihāsi vāsare
 anantadassī surarājapūjito
 56 Vihāsi mūle Mucalindasākhino
 nisajja bhogāvalimandirodare
 vikiṇṇapupphe Mucalindabhogino
 samādhinā vāsarasattakaṃ jino
 57 Dume pi Rājāyatane samādhinā
 vihāsi rattindivasattakaṃ muni
 sahasanetto atha dantapoṇakaṃ
 mukhodakaṃ cāpi adāsi satthuno
 58 Tato mahārājavarehi ābhaṭaṃ
 silāmayāṃ pattacatukkāṃ ekakāṃ
 vidhāya manthaṃ madhupiṇḍikāṃ tahiṃ
 paṭiggahetvāna sa vāṇijāhaṭaṃ
 59 Katannakicco saraṇesu te ubho
 paṭiṭṭhapetvāna Tapassu-Bhalluke
 adāsi tesāṃ abhipūjitaṃ sukāṃ
 parāmasitvāna siraṃ siroruhe
 60 Vaṭassa mūle Ajapālasaṇṇino
 sahampatibrahmavarena yācito
 janassa kātuṃ varadhammasangahaṃ
 agaṇṇhi Bārāṇasim ekako muni
 61 Gantvā so dhammarājā vanam Isipatanaṃ saṇṇātānaṃ
 nikaṭaṃ
 pallaṅkasmim nisinna tahiṃ avicalitaṭṭhānasampāditamhi
 āsālhe puṇṇamāyaṃ sitaruciruciya jotite cakkavāle

devabrahmādikānaṃ duritamalaharaṃ vattayī dhamma-
cakkam

62 Suvā saddhammam aggaṃ tibhuvanakuharābhoga-
vitthārikam¹ taṃ

Aññākoṇḍaññānāmadvijamunipamukhaṭṭhārasabrahma-
koṭī

aññāsuṃ maggadhammaṃ parimitarahite cakkavāle ulāro
obhāso pātubhūto sapadi bahuvīdhaṃ āsi accherakaṃ ca

PATHAMO PARICCHEDO

¹ B. °vitthāritam.

DUTIYO PARICCHEDO.

- 1 Tato patthāya so satthā vinento devamānuse
bodhito Phussamāsamhi navame punṇamāsiyaṃ
- 2 Laṅkam āgamma Gaṅgāya tīre yojanavittthate
Mahānāgavanuyyāne āyāmeṇa tiyojane
- 3 Yakkhānaṃ samitiṃ gantvā tthatvāna gagane tahiṃ
vātandhiakāravuttahi katvā yakkhe bhayaddite
- 4 Laddha bhayehi yakkhehi tehi dinnāya bhūmiyā
cammakhaṇḍaṃ pasāretvā nisīditvāna taṅkhaṇe
- 5 Cammakhaṇḍaṃ padittaggi jālamālāsamākulaṃ
iddhiyā vaddhayitvāna yāva sindhuṃ samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare
Giridīpaṃ idhānetvā paṭiṭṭhāpesi te tahiṃ
- 7 Desayitvā jino dhammaṃ tadā devasamāgame
bahunnaṃ pāṇakoṭīnaṃ dhammābhisamayaṃ akā
- 8 Mahāsumanadevassa sele Sumanakūṭake
datvā namassitūṃ kese agā Jetavanaṃ jino
- 9 Paṭiṭṭhapetvā te satthunisinnāsanabhūmiyā
indanīlamayaṃ thūpaṃ karitvā so apūjayi
- 10 Nissāya maṇipallāṅkaṃ pabbataṇṇavavāsino
disvā yuddhatthike nāge Cūḷodara-Mahodare
- 11 Bodhito pañcame vasse cittaṃ mase mahāmuni
uposathe kālapakkhe Nāgadīpaṃ upāgami
- 12 Tadā Samiddhi-Sumano devo Jetavane tthitaṃ
attano bhavanaṃ yeva Rājāyatanapādapaṃ
- 13 Indanīladdikūṭaṃ va gahetvā tuṭṭhamānaso
dhārayitvā sahāgañchi chattaṃ katvāna satthuno
- 14 Ubhinnaṃ nāgarājūnaṃ vattamāne mahāhave
nisinno gagane uātho māpayittha mahātamaṃ
- 15 Ālokaṃ dassayitvā 'tha assāsetvanā bhogino
sāmaggikaraṇaṃ dhammaṃ abhāsi purisāsabho

- 16 Asitikoṭiyo nāgā acalambudhivāsino
patitṭhahimsu muditā silesu saraṇesu ca
- 17 Datvāna maṇipallaṅkaṃ satthuno bhujagādhipā
tatth' āsīnaṃ mahāvīraṃ annapānehi tappayum
- 18 Patitṭhapetvā so tattha Rājāyatanapādapaṃ
pallaṅkaṃ taṇ ca nāgānaṃ adāsi abhipūjitaṃ
- 19 Bodhito atṭhame vasse vesākhe puṇṇamāsiyaṃ
Maṇi-akkhika-nāmena nāgindena nimantito
- 20 Nāgarājassa tass' eva bhavanaṃ sādhusajjitaṃ
Kalyāṇiyaṃ pañca bhikkhusatehi saha āgami
- 21 Kalyāṇi-cetiyaṭṭhāne kate ratanamaṇḍape
mahārahaṃhi pallaṅke upāvisi narāsabho
- 22 Dibbehi khajjabhojjehi sasaṅghaṃ lokanāyakaṃ
santappesi phaṇḍo so bhujagehi ¹ purakkhato
- 23 Desayitvāna saddhammaṃ saggamokkhasukhāvahaṃ
so satthā Sumane kūṭe dassesi padalañchanaṃ
- 24 Tato pabbatapādamhi sasaṅgho so vināyako
divā vihāraṃ katvāna Dīghavāpim ² upāgami
- 25 Thūpaṭṭhāne tahiṃ buddho sasaṅgho 'bhiniśīdiya
samāpattisamubbhūtaṃ avindi asamaṃ sukhaṃ
- 26 Mahābodhitaruṭṭhāne samādhim appayī jino
Mahāthūpappadesa ca viharittha samādhinā
- 27 Thūpārāmaṃhi thūpassa ṭhāne jhānasukhena so
sabbhikkhusaṅgho sambuddho muhuttaṃ vītināmayi
- 28 Silāthūpappadesaṃhi ṭhatvā kālavidū muni
deve samanūsāsetvā tato Jetavanaṃ agā
- 29 Agiddho lābhasakkāre asayhaṃ avamānaṃ
sahanto kevalaṃ sabbalokanītharaṇatthiko
- 30 Samvaccharāni ṭhatvāna cattālīsaṃ ca pañca ca
desayitvāna suttādiṃ navaṅgaṃ satthusāsaṃ
- 31 Tāretvā bhavakantārā jane saṅkhyātivattino
buddhakiccāni sabbāni nīṭṭhāpetvāna cakkhumā
- 32 Kusinārāpure raññaṃ Mallānaṃ Upavattane
sālavanaṃhi yamaka-sālarukkhānaṃ antare
- 33 Mahārahe supaṇṇatte mañce uttarasīsakaṃ
nipanno sīhaseyyāya vesākhe puṇṇamāsiyaṃ

¹ B. Bhujāṅgehi.² M. Dīghavāpim.

- 34 Desetvā paṭhame yāme Mallānaṃ dhammam uttamam
Subhaddaṃ majjhime yāme pāpetvā amataṃ padaṃ
- 35 Bhikkhū pacchimayāmaṃhi dhammakkhandaṃ asesake
saṅgayha ovaḍitvāna appamādapadena ca
- 36 Paccūsasamaye jhānasamāpattivihārato
utthāya parinibbāyi sesopadhivivajjito
- 37 Mahikampādayo āsum tadā acchariyāvahā
pūjā visesā vattiṃsu devamānusakā bahū
- 38 Parinibbāṇasuttante vuttānukkamato pana
pujāviseso viññeyyo icchantehi asesato
- 39 Ahatehi ca vatthehi veṭhetvā paṭhamam jinaṃ
veṭhayitvāna kapāsapicunā vihatena ca
- 40 Evaṃ pañcasatakkhattuṃ veṭhayitvāna sādhukaṃ
pakkhipitvā suvaṇṇāya telapunnāya doṇiyaṃ ¹
- 41 Viṣaṃ hatthasatubbedhaṃ gandhadāruhi saṅkataṃ
āropayimsu citakaṃ Mallānaṃ pamukhā tadā
- 42 Mahākassapatherena dhammarāje avandite
citakaṃ mā jalitthā ti devādhiṭṭhānato pana
- 43 Pāmokkhā Mallarājūnaṃ vāyamantā p' anekadhā
citakaṃ taṃ na sakkhimsu gāhūpetuṃ hutāsaṇaṃ
- 44 Mahākassapatherena adhiṭṭhānena attano
vaṭṭhādini mahādoṇiṃ citakaṃ ca mahārahaṃ
- 45 Dvidhā katvāna nikkhamma sakasīse patiṭṭhitā
vanditā satthuno pādā yathāṭhāne patiṭṭhitā
- 46 Tato devānubhāvena pajjalittha cittānalo
na masi satthudehassa daddhass' āsi na chārikā
- 47 Dhātuyo avasissimsu muttābhā kañcanappabbhā
adhiṭṭhānena buddhassa vippakiṇṇā anekadhā
- 48 Uṇhisam akkhakā dve ca catasso dantadhātuyo
icc ete dhātuyo satta vippakiṇṇā na satthuno
- 49 Ākāsato patitvā pi uggantvā pi mahītalā
samantā jaladhārāyo nibbāpesuṃ citānalaṃ
- 50 Therassa Sāriputtassa antevāsī mahiddhiko
Sarabbhunāmakō thero pabbhinnaṭṭisambhido
- 51 Givādhātuṃ gahetvāna citato Mahiyaṅgane
patiṭṭhāpetvā thūpamhi akā kañcukacetiyaṃ

¹ M. Doṇiyā.

- 52 Khemavhayo kārūṇiko khīṇasaṃyojano muni
 citakāto tato vāmadāṭhādhātum samaggahi
 53 Aṭṭhannaṃ atha rājūnaṃ dhātu-atthāya satthuno
 uppannaṃ viggahaṃ Doṇo sametvāna dvijuttamo
 54 Katvāna aṭṭha koṭṭhāse bhājetvā sesadhātuyo
 adāsi aṭṭha rājūnaṃ tam-tam-nagaravāsinaṃ
 55 Hatṭhatuṭṭhā gahetvāna dhātuyo tā narādhipā
 gantvā sake sake raṭṭhe cetiyāni akārayum
 56 Ekā dāṭhā Surindena ekā Gandhāravāsihi
 ekā bhujāṅgarājūhi āsi sakkatapūjita
 57 Dantadhātum tato Khemo attanā gahitaṃ adā
 Dantapure Kalīṅgassa Brahmadattassa rājino
 58 Desayitvāna so dhammaṃ bhetvā sabbakudittīhiyo
 rājānaṃ tam pasādesi aggamhi ratanattaye
 59 Ajjhogālho munindassa dhammāmatamahannaṃ
 so narindo pavāhesi malaṃ macchariyādikaṃ
 60 Pāvussako yathā meghe nānāratanaṃ
 dāḷiddiyanidāghaṃ so nibbāpesi naruttamo
 61 Suvaṇṇakhacitāmbamuttājālehi ¹ sobhitaṃ
 kūṭāgārasatākiṇṇaṃ taruṇādiccasannibhaṃ
 62 Nānāratanasobbhāya duddikkhaṃ cakkhumūsaṃ
 yānaṃ saggāpavaggassa pasādātisaṃvāhaṃ
 63 Kārayitvāna so rājā dāṭhādhātunivesanaṃ
 dhātupīṭhaṃ ca tatth' eva kāretvā ratanujjalaṃ
 64 Tahim samappayitvāna dāṭhādhātum mahesino
 pūjāvatthūhi pūjesi rattindivam atandito
 65 Iti so sañcinitvāna puññasambhārasampadaṃ
 cajitvā mānusaṃ dehaṃ saggakāyaṃ alaṅkari
 66 Anujāto tato tassa Kāsirājavhaya suto
 rajjaṃ laddhā amaccānaṃ sokasallaṃ apānudi
 67 Pupphagandhādinaṃ dantadhātum tam abhipūjiya
 niccaṃ maṇipadīpehi jotayī dhātumandiraṃ
 68 Icc' evaṃ ādiṃ so rājā katvā kusalasāñcayāṃ
 jahitvāna nijaṃ dehaṃ devindapuram ajjhagā
 69 Sunando nāma rājindo ānandajanano satam
 tass' atrajo tato āsi buddhasāsanamāmakko

¹ B. °khacitaṃ.

- 70 Sammānetvāna so dantadhātum ñeyyantadāssino
mahatā bhattiyogena agā devasahavyatam
71 Tato param ca aññe pi bahavo vasudhādhipā
dantadhātum munindassa kamena abhipūjayum
72 Guhasīvavhayo rājā duratikkamasāsano
tato rajjasirim patvā anugaṇhi mahājanam
73 Sapatatthānabhiññe ¹ so lābhāsakkāralolupe
māyāvino avijjandhe Nigaṇthe samupatthahi
74 Vassāratte yathā cando mohakkhandhena āvaṭo
nāsakkhi guṇaramsihi jalitum so narāsabho
75 Dhammamaggā apete pi pavitṭhe ditṭhikānanam
tasmim sādhipatham aññe nātivattimsu paṇino
76 Hematarāṇamālāhi dhajehi kadalihi ca
pupphagghiyehi 'nekehi sajjetvā nāgarā puram
77 Maṅgalatthutighosehi naccagītādikehi ca
hemarūpiyapupphehi gandhacunṇādikehi ca
78 Pūjentā ² munirājassa dāṭhādhatum kudācanam
akamsu ekanigghosam samvattambudhisannibham
79 Ugghāṭetvā narindo so pāsāde sihapañjaram
passanto janam addakkhi pūjāvidhiparāyanam
80 Athāmaccasabhāmajjhe rājā vimhitamānaso
kotūhalākulo hutvā idam vacanam abravī
81 Accherakam kim etan nu kidisam pāṭihāriyam
mam etam nagaram kasmā chaṇanissitakam iti
82 Tato amacco ācikkhi medhāvi buddhamūmako
rājino tassa sambuddhānubhāvam avijjānato
83 Sabbābhībhussa buddhassa taṇhāsāṅkhaṇadassino
esū dhātu mahārāja Khemattherena āhaṭā
84 Tam dhātum pūjayitvāna rājāno pubbakā idha
kalyāṇamitte nissāya devakāyam upāgamum
85 Nāgarā pi ime sabbe samparāyasukhatthikā
pūjayanti samāgamma dhātum tam satthuno iti
86 Tassāmaccasa so rājā sutvā dhammasubhāsitum ³
dulladdhimalam ujjhivā pasīdi ratanattaye
87 Dhātupūjam karonto so rājā acchariyāvahanam

¹ B. 'nabhiñño.² B. pujento.³ M. dhammam.

- titthiye dummane 'kāsi sumane c' etare jane
 88 Ime ahirikā sabbe saddhādiguṇavajjitā
 thaddhā saṭhā ca duppaññā saggamokkhavibādhakā ¹
 89 Iti so cintayitvāna Guhasīvo narādhipo
 pabbājesi sakā raṭṭhā Nigaṇṭhe te asesake
 90 Tato Nigaṇṭhā sabbe pi ghatasittānalā yathā
 kodhaggijalitā 'gañchum puram Pāṭaliputtakam
 91 Tattha rājā mahātejo Jambudīpassa issaro
 Paṇḍunāmo tadā āsi anantabalavāhaṇo
 92 Kodhaṇḍhā 'tha Nigaṇṭhā te sabbe pesuññākārakā
 upasaṅkamma rājānam idaṃ vacanam abravum
 93 Sabbadevamanussehi vandaniye mahiddhike
 Siva-brahmādayo deve niccam tumhe namassatha
 94 Tuyham sāmantabhūpālo Guhasīvo paṇādhunā
 nindanto tādise deve chavaṭṭhim vandate iti
 95 Sutvāna vacanam tesam rājā kodhavasānugo
 Sūram sāmantabhūpālam Cittayānam ath' abravī
 96 Kālingaraṭṭham gantvāna Guhasīvam idhānaya
 pūjitam tam chavaṭṭhim ca tena rattindivam iti
 97 Cittayāno tato rājā mahatiṃ caturaṅginim
 sannayhitvā sakam senam purā tamhā 'bhinikkhami
 98 Gantvāna ² so mahīpālo senaṅgehi purakkhato
 Dantapurassāvidūre khandhāvāram nivesayi
 99 Sutvā āgamanam tassa Kālingo ³ so mahīpati
 gajindapābhatādīhi tam tosesi narādhipam
 100 Hitajjhāsayatam nātvā Guhasīvassa rājino
 Dantapuram Cittayāno saddhim senāya pāvisi
 101 Pākāragopuraṭṭālapāsādagghikacittitam
 dānasālāhi so rājā samiddham puram addasa
 102 Tato so sumano gantvā pavitṭho rājamandiram
 Guhasīvassa ācikkhi Paṇḍurājassa sāsanaṃ
 103 Sutvāna sāsanaṃ tassa dāruṇam duratikkamaṃ
 pasannamukhavaṇṇo va Cittayānam samabravi
 104 Sabbalokahitatthāya mamsanettādidānato
 anappakappe sambhāre sambharitvā atandito

¹ M. vibandhakā.² B. gatvana.³ M. Kalingo.

- 105 Jetvā namucino senaṃ patvā sabbāsavakkhayaṃ
anāvarenañāṇena sabbadhammesu pāragu
- 106 Diṭṭhadhammasukhassādaṃ agaṇetvāna attano
dhammanāvāya tāresi janataṃ yo bhavaṇṇavā
- 107 Devātidevaṃ taṃ buddhaṃ saraṇaṃ sabbapāṇinaṃ
jano hi avajānanto addhā so vañcito iti
- 108 Icc' evaṃ ādiṃ sutvāna so rājā satthu vaṇṇanaṃ
ānandassuppabandhehi pavedesi pasannataṃ
- 109 Guhasivo pasannaṃ taṃ Cittayānaṃ udikkhiya
tena saddhiṃ mahagghaṃ taṃ agamā dhātumandiraṃ
- 110 Haricandanasambhūta dvārabāhādikehi ¹ ca
pavālavāḷamālāhi lambamuttālatāhi ca
- 111 Indanīlakavāṭehi maṇikinkinikāhi ca
sovaṇṇakaṇṇamālāhi sobhitaṃ maṇithūpikaṃ
- 112 Uccaṃ veluriyubbhāsichadanaṃ makarākulaṃ
dhātumandiraṃ adakkhi ratanujjalapīṭhakaṃ
- 113 Tato setālapattassa heṭṭhā ratanacittitaṃ
disvā dhātukaraṇḍaṃ ca tuṭṭho vimhayaṃ ajjhagā
- 114 Tato Kālīṇanātho ² so vivaritvā karaṇḍakaṃ
mahītale nihantvāna dakkhiṇaṃ jānumaṇḍalaṃ
- 115 Añjaliṃ paggahe tvāna guṇe dasabalādike
saritvā buddhasetṭhassa akāsi abhiyācanaṃ
- 116 Gaṇḍambarukkkhamūlamaṃhi tayā titthiyamaddane
yamaṃ dassayantena pāṭihāriyaṃ abbhutaṃ
- 117 Pabbakāyādinikkhanta jalāṇa lasamākulaṃ
cakkavāḷaṇḍaṃ katvā janā sabbe pasādītā
- 118 Desetvāna tayo māse Abhidhammaṃ sudhāsināṃ
nagaraṃ otarantena Saṅkassaṃ Tāvatisato
- 119 Chattacāmarasaṅkhādīgāhakehi aneka dhā
brahmadevāsura dihi pūjiteṇa tayā pana
- 120 Tathā vāna maṇisopāṇe Vissakammābhiniṃmite
Lokavivaraṇaṃ nāma dassitaṃ pāṭihāriyaṃ
- 121 Tathā 'nekesu thānesu munirāja tayā puna
bahūni pāṭihārāni dassitāni sayambhunā

¹ M. sambhūtaṃ.² B. Kālīṅga; comp. III. 7.

- 122 Pāṭihāriyam ajjāpi saggamokkhasukhāvahaṃ
passantānaṃ manussānaṃ dassanīyaṃ tayā iti
- 123 Abbhuggantvā gagaṇakuhaṃ ¹ candalekhābhiraṃā
vissajjenti rajatadhavalā raṃsiyo dantadhātu ²
dhūpāyanti sapadi bahudhā pajjalanti muhuttaṃ
nibbāyanti nāyanasubhagaṃ pāṭihīraṃ akāsi
- 124 Accheraṃ taṃ paramaruciṃ Cittayāno narindo
disvā haṭṭho ciraparicitaṃ diṭṭhijālaṃ jahitvā
gantvā buddhaṃ saraṇaṃ asaṃ sabbasenīhi saddhiṃ
aggam puññaṃ pasavi bahudhā dhātusammānanāya

DUTIYO PARICCHEDO

¹ B. M. gagaṇa.² B. °dhātuṃ.

CHAPTER III.

- 1 Tato Kalingādhīpatissa tassa
so Cittayāno paramappito
taṃ sāsanaṃ Paṇḍunarādhīpassa
ñāpesi dhīro duratikkaman ti
- 2 Rājā tato Dantapuram dhajehi
pupphehi dhūpehi ca toraṇehi
alaṅkaritvāna mahāvitāna-
nivāritādiccamaricijālaṃ
- 3 Assuppabandhāvutalocanehi
purakkhato negamanāgarehi
samubbahanto sirasā nijena
mahārahaṃ dhātukaraṇḍakaṃ taṃ
- 4 Samussitodārasitātapattaṃ
saṅkhodarodātaturaṅgayuttaṃ
rathaṃ navādiccasamānavannaṃ
āruyha cittattharaṇābhīrāmaṃ
- 5 Anekaśaṅkhehi balehi saddhiṃ
velātivattambudhisannibhehi
nivattamānassa bahujjanassa
vinā pi dehaṃ manasānuyāto
- 6 Susanthataṃ sabbadhi vālukāhi
susajjitaṃ punṇaghaṭṭādikehi
pupphābhikīṇṇaṃ paṭipajja dīghaṃ
suvitthataṃ Pāṭaliputtamaggaṃ
- 7 Kaliṅganātho kusumādikehi
naccehi gītehi ca vāditehi
dīne dīne addhani dantadhātum
pūjesi saddhiṃ vanadevatāhi
- 8 Suduggamaṃ sindhumahīdharehi
kameṇa-m-addhānaṃ atikkamitvā
ādāya dhātum manuḍādhinātho
agā puram Pāṭaliputtanāmaṃ

- 9 Rājādhirājo 'tha sabhāya majjhe
disvāna taṃ vītabhayam viśaṅkaṃ
Kaliṅgarājāṃ paṭighābhībhūto
abhāsi pesuññakare Nigaṇṭhe
- 10 Deve jahitvāna namassanīye
chavaṭṭhim etena namassitaṃ taṃ
aṅgāraraśimhi sajotibhūte
nikkhippa khippaṃ dahathādhuneti
- 11 Pahatṭhacittā va tato Nigaṇṭhā
rājāṅgane ¹ te mahatiṃ gabhīraṃ
vītaṇṇakāṅgārakarāśipunnāṃ
aṅgārakāsuṃ abhisāṅkharimṣu
- 12 Samantato pajjalitāya tāya
sajotiya Roruvabheravāya
mohandhabhūtā atha titthiya te
taṃ dantadhātum abhinikkhipimṣu
- 13 Tassānubhāvena taṃ aggirāsim
bhetvā sarojaṃ rathacakkamattaṃ
samantato uggatareṇujālaṃ
utthāsi kiṇṇakkhabharābhiraṃ.
- 14 Tasmim khāṇe paṅkajakaṇṇikāya
patitṭhahitvā jīnadantadhātu
kundāvadātāhi pabbāhi sabbā
disā pabbāsesi pabbassarāhi
- 15 Disvāna taṃ acchariyaṃ manussā
pasannacittā ratanādikehi
sappūjayitvā jīnadantadhātum
sakaṃ sakaṃ ditṭhim avossajimṣu
- 16 So Paṇḍurājā pana ditṭhijālaṃ
ciraṇubaddhaṃ apariccajanto
patitṭhapetvā 'dhikarāṇyaṃ ² etaṃ
kūṭena ghātāpayi dantadhātum
- 17 Tassaṃ nimuggā 'dhikarāṇyaṃ ² esā
upadḍhabhāgena ca dissamānā
pubbācalaṭṭho va sudhāmarici
jotesi raṃsīhi disā samantā

¹ M. aṅgaṇe.² M. B. here at vv. 21, 25 °karaññam.

- 18 Disvānubhāvaṃ jinadantadhātuyā
 āpajji so vimbayam aggarājā
 eko 'tha issāpasuto nigaṇṭho
 taṃ rājarājanam idaṃ avoca
- 19 Rāmādayo deva Janaddanassa
 nānāvatarā bhuvane ahesuṃ
 tass' ekadeso va idaṃ chavaṭṭhi
 no ce 'nubhāvo katham īdiso ti
- 20 Addhā manusattam upāgatassa
 devassa pacchā tidivaṃ gatassa
 dehekadeso ṭhapito hitattham
 etan ti saccaṃ vacanaṃ bhaveyya
- 21 Saṃvaṇṇayitvāna guṇe pahūte
 Nārāyaṇass' assa mahiddhikassa
 nimuggam ettādhikaraṇyam etaṃ
 sampassato me bahi niharitvā
- 22 Sampādayitvāna mahājanānaṃ
 mukhāni paṅkeruhasundarāni
 yathicchitaṃ gaṇhatha vatthujātaṃ
 icc āha rājā mukhare nigaṇṭhe
- 23 Te titthiyā Viṇṇusuraṃ guṇehi
 vicittarūpehi abhitthavitvā
 toyena sañcimsu saṭhā tathā pi
 'ṭhitappadesā na calittha dhātu
- 24 Jigucchamāno atha te nigaṇṭhe
 so dhātuyā niharāṇe upāyaṃ
 anvesamāno vasudhādhinātho
 bheriṃ carāpesi sake puramhi
- 25 Nimuggam etthādhikaraṇyam ajja
 yo dhātum etaṃ bahi nīhareyya
 laddhāna so issariyaṃ mahantaṃ
 rañño sakāsā sukham essatī ti
- 26 Sutvāna taṃ bheriravaṃ ulāraṃ
 puññatthiko buddhabale pasanno
 tasmim pure seṭṭhisuto Subhaddo
 pāvekkhi rañño samitiṃ pagabbho
- 27 Tam aggarājaṃ atha so namitvā
 sāmājikānaṃ hadayaṇgamāya

- bhāsāya sabbaññugunappabhāvaṃ
 vaṇṇesi sārājjavimuttacitto
 28 Bhūmiṃ kiṇitvā mahatā dhanena
 manoramaṃ Jetavanaṃ vihāraṃ
 yo kārayitvāna jinassa datvā
 upatṭhahī taṃ catupaccayehi
 29 Anāthapiṇḍappadasetṭhisetṭho
 so diṭṭhadhammo papitāmaho me
 tilokanāthe mama dhammarāje
 tumhe 'dhunā passatha bhattibhāraṃ
 30 Itthaṃ naditvāna pahūtapañño
 katvāna ekamsam ath' uttariyam
 mahitalaṃ dakkhiṇajānukena
 āhacca baddhañjaliko avoca
 31 Chaddanta-nāgo savisena viddho
 sallena yo lohitamakkhitaṅgo
 chabbannaramsihi samujjalante
 chetvāna luddāya adāsi dante
 32 Saso pi hutvāna visuddhasilo
 ajjhaddadānābhirato dvijāya
 yo dajji deham pi sakaṃ nipacca
 āṅgararāsimhi bubhukkhitaṃ
 33 Yo bodhiyā bāhiravatthudānā
 atittarūpo Sivirājasetṭho
 adāsi cakkhūni pabhassarāni
 dvijāya jīṇṇāya acakkhukāya
 34 Yo khantivādī pi Kalāburāje
 chedāpayante pi sahatthapādaṃ
 pariplutaṅgo rudhire titikkhī
 mettāyamāno yasadāyake 'va
 35 Yo Dhammapālo api sattamāsa-
 jāto paduṭṭhe janake sakamhi
 kārapayante asimālakammaṃ
 cittaṃ no dūsesi Patāparāje
 36 Sākhāmigo yo asatā pumena
 vane papātā sayamuddhaṭṭena
 silāya bhinne pi sake lalāṭe
 taṃ khemabhūmiṃ anayittha mūlhaṃ

- 37 Rutṭhena māren' abhinimmitam pi
 aṅgārakāsum jalitam vibhijja
 sāmūtṭhite sajju mahāravinde
 tṭhatvāna yo seṭṭhi adāsi dānaṃ
- 38 Migena yenopavijaññaṃ ekam
 bhītaṃ vadhā moṇayitum kuraṅgiṃ
 āghātane attasiraṃ tṭhapetvā
 pamocitā 'ññe api paṇisaṅghā
- 39 Yo sattavasso visikhāya paṃsu-
 kilāparo Sambhavanāmakō pi
 sabbaññulūbhāya nigūḷhapaṇhaṃ
 puṭṭho viyākāsi Sucīratena
- 40 Hitvā nikantiṃ¹ sakajīvite pi
 baddhā sakucchimhi ca vettavallīṃ
 sākhamige nekasahassasaṅkhe
 vadhā pamocesi kapissaro yo
- 41 Santappayaṃ dhammasudhārasena
 yo mānuse Tuṇḍilasūkaro pi
 isi va katvā atha ñāyaganthaṃ
 nijaṃ pavattesi cirāya dhammaṃ
- 42 Paccatthikaṃ Puṇṇakayakkham uggaṃ
 mahiddhikaṃ kāmagaṇesu giddhaṃ
 yo tikkhapaṇño Vidhurābhīdhāno
 dāsesi Kālāgiri-matthakamhi
- 43 Kulāvasāyī avirūḷhapakkho
 yo buddhimā vaṭṭakapotako pi
 saccena dāvaggiṃ abhijjalantaṃ
 vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avuṭṭhikāle
 disvāna macche tasite kilante
 saccena vākyena mahoghappuṇṇaṃ
 muhuttamattena akāsi ratṭhaṃ
- 45 Vicittatṭhassaratthādīkāni
 vasundharākampanakāraṇāni
 putte 'nujāte sadise ca dāre
 yo dajji Vessantarajātiyaṃ pi

¹ B. Hitvāna kantim.

- 46 Buddho bhavitvā api diṭṭhadhamma-
sukhānapekkho karuṇānuvattī
sabbam saḥanto avamānanādiṃ
yo dukkaram lokahitam akāsi
- 47 Balena saddhiṃ caturaṅgikena
abhiddavantam atibhāsanena
ajeyyasattham paramiddhipattam
damesi yo Ālavakam pi yakkham
- 48 Dehābhinikkhantahutāsanacci-
mālākulam brahmabbhavam karitvā
bhetvāna diṭṭhiṃ sucirānubaddham
vinesi yo brahmavaram munindo
- 49 Accaṅkusam dhānasudhotagaṇḍam
nipātitaṭṭhālakagopurādiṃ
dhāvantaṃ agge Dhanapālahatthiṃ
damesi yo dāruṇam antakam va
- 50 Manussarattāruṇapānipādam
ukkhippa khaggaṃ anubandhamānam
mahādayo duppasaham parehi
damesi yo Aṅgulimālacoraṃ
- 51 Yo dhammarājā vijitārisaṅgho
pavattayanto varadhammacakkam
saddhammasaṇṇam ratanākaraṇ ca
ogāhayī sam parisam samaggaṃ
- 52 Tass 'eva saddhammanarādhipassa
Tathāgatass' appaṭipuggalassa
anantaṇṇassa visāradassa
esā mahākāruṇikassa dhātu
- 53 Anena saccena jinassa dhātu
khippam samāruyha nabhantarāḷam
sudhamśulekheva samujjalantī
kaṅkham vinodetu mahājanassa
- 54 Tasmim khaṇe sā jinadantudhātu
nabham samuggamma pabbāsanti
sabbā disā osadhitārakā va
janam pasādesi vitiṇṇakaṅkham
- 55 Atho taritvā gaganāṅganambā
sū matthake seṭṭhisutassa tassa

- patitṭhahitvāna sudhābhisitta-
 gattam va tam pīṇayi bhattininnam
 56 Disvāna tam acchariyam nigaṇṭhā
 icc abravum Paṇḍunarādhīpaṃ tam
 vijjābalaṃ setṭhisutassa etaṃ
 na dhātuyā deva ayaṃ pabhāvo
 57 Nisamma tesam vacanam nārindo
 icc abravī setṭhisutaṃ Subhaddam
 yathā ca ete abhisaddaheyyum
 tathāvidham dassaya iddhim aññaṃ
 58 Tato Subhaddo tapanīyapatte
 sugandhisitodakapūritamhi
 vadḍhesi dhātum munipuṇḍavassa
 anussaranto caritabbhutāni
 59 Sā rājahamsīva vidhāvamānā
 sugandhitoyamhi padakkhiṇena
 ummujjamānā ca nimujjamānā
 jane pamodassudhare akāsi
 60 Tato ca kāsum visikhāya majjhe
 katvā taṃ dhātum abhikkhipitvā
 pamsūhi sammā abhipūrayitvā
 bahūhi maddāpayi kuṇjarehi
 61 Bhetvā mahim utṭhahi cakkamattam
 virājamānaṃ maṇikaṇṇikāya
 pabhassaraṃ rūpiyakesarehi
 saroruham kañcanapattapālīṃ
 62 Patitṭhahitvāna taṃ saroje
 mandānilāvattitareṇujāle
 obhāsayantī va disā pabhāhi
 diṭṭhā muhuttana jinassa dhātu
 63 Khipiṃsu vatthābharaṇāni maccā
 pavassayum pupphamayam¹ ca vassam
 ukkuṭṭhisaddehi ca sādhuḥkāra-
 nādehi puṇṇam nagaram akamsu
 64 Te titthiyā nam² abhivañcanan ti
 rājādhirājaṃ atha saññāpetvā

¹ Sic. B. M.² M. tam.

- jigucchaniye kuṇapādikehi
 khipiṃsu dhātum parikhāya piṭṭhe
 65 Tasmim khaṇe pañcavidhambujehi
 sañchādītā hamsagaṇopabhuttā
 madhubbatālīvirutābhirāmā
 ahosi sā pokkharanī va Nandā
 66 Mataṅga² koṇcaravaṃ raviṃsu
 kariṃsu hesāninadaṃ turaṅgā
 ukkuṭṭhinādaṃ akariṃsu maccā
 suvādītā dundubhi-ādayo pi
 67 Thomiṃsu maccā thutigītakehi
 nacciṃsu ottappavibhūsanā pi
 vatthāni sīse bhamayiṃsu mattā
 bhujāni poṭhesum udaggacittā
 68 Dhūpehi kālāgarusambhavehi
 ghanāvanaddhaṃ va nabhaṃ ahosi
 samussitānekadhajāvalihi
 puram tadā vatthamayaṃ akāsi
 69 Disvā tam accheram acintanīyaṃ
 āmoditā maccagaṇā samaggā
 atthe niyojetum upecca tassa
 vadiṃsu Paṇḍussa narādhipassa
 70 Disvāna yo idisakam pi rāja
 iddhānubhāvaṃ munipuṇḍavassa
 pasādamattam pi kareyya no ce
 kimatthiyā tassa bhaveyya paññā
 71 Pasādaniyesu guṇesu rāja
 pasādanaṃ sādhu-janassa dhammo
 pupphanti sabbe sayam eva cande
 samuggate komudakānanāni
 72 Vācāya tesam pana dummatīnaṃ
 mā saggamaggaṃ pajahittha rāja
 andhe gahetvā vicareyya ko hi
 anvesamāno supathaṃ amūlho
 73 Narādhipā Kappiṇa-Bimbisāra-
 Suddhodanādī api tejavantā

¹ M. Gajādhipā.

- taṃ dhammarājaṃ saraṇaṃ upecca
 pivimsu dhammāmatam ādarena
 74 Sahassanetto tidisādhipo pi
 khīṇāyuko khīṇabhavaṃ munindaṃ
 upecca dhammaṃ vimalaṃ nisamma
 alattha āyuṃ api diṭṭhadhammo
 75 Tuvam pi tasmim jīta pañcamāre
 devātideve varadhammarāje
 saggāpavaggādhigamāya khippaṃ
 cittaṃ pasādehi narādhirāja
 76 Sutvāna tesam vacanaṃ narindo
 vitiṇṇakaṅkho ratanattayamhi
 senāpatiṃ atthacaraṃ avoca
 pahaṭṭhabbhāvo parisāya majjhe
 77 Asaddahāno ratanattayassa
 guṇe bhavacchedanakāraṇassa
 cirāya dulladdhipathe caranto
 tṭhito sarajje api vañcito 'haṃ
 78 Mohena khajjopanaṃ dhamesiṃ
 sītaddito dhūmasikhe jalante
 pipāsito sindhujalaṃ pahāya
 pivim pamādena maricitoyaṃ
 79 Pariccajitvā amataṃ cirāya
 jīvatthiko tikkhavisam akhādīṃ
 vihāya 'haṃ campakapupphadāmaṃ
 adhāraṃ jattusu nāgabhāraṃ
 80 Gantvāna khippaṃ parikhāsamīpaṃ
 ārādhayitvā jinadantadhātum
 ānehi pūjāvidhinā karissaṃ
 puññāni sabbattha sukhāvahāni
 81 Gantvā tato so parikhāsamīpaṃ
 senādhinātho paramappatito
 dhātum munindassa namassamāno
 ajjhesi rañño hitaṃ ācaranto
 82 Cirāgataṃ diṭṭhimalaṃ pahāya
 alattha saddhaṃ sugate narindo
 pāsādam āgamaṃ pasādam assa
 vaddhehi rañño ratanattayamhi

- 83 Tasmim khaṇe pokkharanī vicittā
phullehi sovaṇṇasaroruhehi
alaṃkarontī gaganam ahoṣi
Mandākinī vābhinavāvatarā
- 84 Haṃsaṅganevātha munindadhātu
sā paṅkajā paṅkajam okkamantī
kundāvadātāhi pabbhāhi sabbam
khīrodakucchim va puram akāsi
- 85 Tato surattañjalipaṅkajamhi
patiṭṭhahitvāna camūpatissa
sandissamānā mahatā janena
mahapphalam mānusakam akattha
- 86 Sutvāna vuttantam imam narindo
pahaṭṭhabbhāvo padasā va gantvā
saṃsūcayanto diguṇam pasādam
suvimhito pañjaliko avoca
- 87 Vohāradakkhā manujā muninda
saṅghaṭṭayitvā nikasopalamhi
karonti aggham varakañcanassa
eso hi dhammo carito purāṇo
- 88 Maṇim pasatthākaraśambhavam pi
hutāsakammehi 'bhisāṅkharitvā
pāpenti rājaññakirīṭakotiṃ
vibhūsanattham viduno manussā
- 89 Vimaṃsanatthāya tavādhunā pi
mayā katam sabbam imam muninda
āgum mahantam khama bhūripaṇṇa
khippam mamālaṅkuru uttamaṅgam
- 90 Patiṭṭhitā tassa tato kirīte
maṇippabbhābhāsini dantadhātu
amuñci raṃsī dhavalā pajāsu
sinehajātā iva khīradhārā
- 91 So dantadhātum sirasā vahanto
padakkhiṇam tam nagaram karitvā
sompūjayanto kusumādikehi
susajjitantepuram ¹ āharittha

¹ B. antopuram.

- 92 Sumussitodārasitātapatte
pallaṅkasetṭhe ratanujjalamb-
patitṭhapetvāna jinassa dhātum
pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttayam eva rājā
āpāṇakoṭim saraṇaṃ upecca
hitvā vihiṃsaṃ karuṇādhivāso
ārādhayī sabbajanaṃ guṇehi
- 94 Kāresi nānāratanappabhāhi
sahassaramsī va virocamānaṃ
narādhipo bhattibharānurūpaṃ
sucittitaṃ dhātunivesanaṃ pi
- 95 Vaddhesi so dhātugharam pi dhātum
alaṅkaritvā sakalaṃ puram pi
sesena pūjāvidhinā atitto
pūjesi ratṭhaṃ sadhanaṃ sabhogam
- 96 Āmantayitvā Guhasīvarājaṃ
sammānitaṃ attasamaṃ karitvā
dānādikaṃ puññaṃ anekarūpaṃ
saddhādhano sañcini rājasetṭho
- 97 Tato so bhūpālo kumatijanasamsaggam anayaṃ
nirākatvā magge sugatavacanujjotasugame
padhāvanto sammā saparahitasampatticaturō
pasatthaṃ lokatthaṃ acari caritāvajjitajano

TATIYO PARICCHEDO.

CATUTTHO PARICCHEDO.

- 1 Carati dharanipāle rājadhammesu tasmim
samaracaturaseno Khīradhāro narindo
nijabhujabalalilā 'rātidappappamāthī
vibhavajanitamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so guhādvārayātaṃ
paṭibhayarahitatto siharājā va rājā
nijanagarasamipāyātaṃ etaṃ narindaṃ
amitabalamahoghen' ottharanto 'bhiyāyi
- 3 Uditabahaladhūlīpāliruddhantaḷikkho¹
samadavividhayodhārāvasaṃrambhabhīme
nisitasarasatālīvassadhārākaraḷe²
ajini mahati yuddhe Paṇḍuko Khīradhāraṃ
- 4 Atha narapatiseṭṭho saṅgahetvāna ratṭhaṃ
nijatanujavarasmim rajjabhāraṃ nidhāya
sugatadasanadhātum sampatiṇṇāpayetvā
pahīni ca Guhasīvaṃ sakkaritvā saratthaṃ
- 5 Suciram avanipālo saññamaṃ ajjhupeto
vividhavibhavadānā yācake tappayitvā
tīdasapurasaṃmājaṃ dehabhedā payāto
kusalapalam anappaṃ patthitaṃ paccalattha
- 6 Narapati Guhasīvo taṃ munindassa dhātum
sakapuram upanetvā sādhu sammānayaṃto
sugatigamaṇamagge paṇiṇo yojayaṃto
sucaritaṃ abhirūpaṃ sañcinanto vihāsi
- 7 Agañitamahimass' Ujjenirañño tanūjo
purimavayasi yev' āradhāsaddhābhiyogo
dasabalatanudhātum pūjitaṃ tassa rañño
puravaram upayāto Dantanāmo kumāro

¹ M. 'bahaḷa° and 'runda°.² M. 'karaḷe°

- 8 Guṇajanitapasādaṃ taṃ Kaliṅgādhināthaṃ
nikhilaguṇanivāso so kumāro karitvā
vividhamahavidhānaṃ sādhu sampādayanto
avasi sugatadhātum anvaḥaṃ vandamāno
- 9 Abhavi ca Guhasīvassāvanāsassa dhītā
vikacakuvalayakkhī haṃsakantābhiyātā
vadanajitasarojā hāridhammillabhārā
kucabharanamitaṅgī Hemamālābhidhānā
- 10 Akhilaguṇanidhānaṃ bandhubhāvānurūpaṃ
suvimalakulajātaṃ taṃ kumāraṃ viditvā
narapati Guhasīvo attano dhītaraṃ taṃ
adadi sabahumānaṃ rājaputtassa tassa
- 11 Manujapati kumāraṃ dhāturakkhādhikāre
pacuraparijanaṃ taṃ sabbathā yojayitvā
gavamahisasahassādīhi sampīṇayitvā
sakavibhavasarikke issaratte ṭhapesi
- 12 Samarabhuvi vinatṭhe Khīradhāre narinde
Malāyavanam upetā bhāgineyyā kumārā
pabalam atimahantaṃ saṃharitvā balaggaṃ
upapuram upagañchum dhātuyā gaṇhaṇatthaṃ
- 13 Atha nagarasamīpe te nivesaṃ karitvā
savaṇakaṭukam etaṃ sāsanaṃ pesayimsu
sugatadasanadhātum dehi vā khippam aḥaṃ
yasaṣirijananim vā kīḷa saṃgāmakeliṃ
- 14 Sapadi dharanipālo sāsanaṃ taṃ suṇitvā
avadi rahasi vācam rājaputtassa tassa
na hi sati mama dehe dhātum aññassa dassaṃ
aḥaṃ api yadi jetum n'eva te sakkuṇeyyaṃ
- 15 Suranaranamitaṃ taṃ dantadhātum gahetvā
gahitadijavilāso¹ Sihaḷaṃ yāhi dipaṃ
iti vacanaṃ udāraṃ mātulassātha sutvā
taṃ avaca Guhasivaṃ Dantanāmo kumāro
- 16 Tava ca mama ca ko vā Sihaḷe bandhubhūto
jinacaraṇasaroje bhattiyutto ca ko vā
jalanidhiparatīre Sihaḷaṃ khuddadesaṃ
kathaṃ aḥaṃ atinessaṃ dantadhātum jinassa

¹ B. here and below 21, 43 "dvijs" (comp. 18).

- 17 Tam avadi Guhasīvo bhāgineyyaṃ kumāraṃ
dasabalatanudhātū saṅṭhitā Sīhalasmaṃ
bhavabhayaḥatidakkho vattate satthu dhammo
gaṇanapaṭhaṃ atītā bhikkhavo cāvasiṃsu
- 18 Mama ca piyasaḥāyo so Mahāsenarājā
jinacaraṇa sarojadvandasevābhiyutto
salilam api ca phutṭhaṃ dhātuyā patthayanto
vividharatanajātaṃ pābhaṭaṃ pesayittha
- 19 Pabhavati manujindo sabbadā buddhimā so
sugatadasanadhātum pūjitum pūjaneyyaṃ
paricitaṇḍisayambā vippavutthaṃ bhavantaṃ
vividhaviḥbhavadānā sādhu saṅgaṇhitum ca
- 20 Nijaduhitu paṭiṃ taṃ itthaṃ ārādhayitvā
narapati Guhasīvo saṅgaḥetvāna senaṃ
raṇadharāṇi upeto so kumārehi saddhiṃ
maraṇaparavasattaṃ ajjhagā yujjhamāno
- 21 Atha narapatiputto Dantaṇāmo suṇitvā
savaṇakatukam etaṃ mātulassa ppavattiṃ
gahitadijaviḥaso dantadhātum gaḥetvā
turitaturitabhūto so puramhā palāyi¹
- 22 Sarabhasam upagantvā dakkhiṇaṃ cātha desaṃ
avicalitasabbhāvo iddhiyā devatānaṃ
naḍiṃ atimahaṭiṃ so uttaritvāna puṇṇaṃ
nidahi dasanadhātum vālukārāsimaṃjhe
- 23 Puna puram upagantvā taṃ gahitāññavesaṃ
bhariyaṃ api gaḥetvā āgato tattha khippaṃ
sugatadasanadhātum vālukāthūpakucchiṃ
ṭhapitaṃ upacaranto acchi gumbantarasmaṃ
- 24 Sapadi nabhasi therō gacchamāno paṇ' eko
vividhakiraṇajālaṃ vālukārāsithūpā
aviralitaṃ² uḍantaṃ dhātuyā tāya disvā
paṇami sugatadhātum otaritvāna tattha
- 25 Munisutaṃ atha disvā jampaṭi te paṭitā
nijagamanavidhānaṃ sabbam ārocayiṃsu
dasabalatanujo so dhāturakkhāniyutto
parahitanirataṭṭo te ubho ajjhabhāsi

¹ M. palāyi ; B. palāyi.² M. aviralitaṃ.

- 26 Dasabalatanudhātum Sihaḷam netha tumhe
 agañitatanubhedā vītasārajjam etaṃ
 api ca gamanamagge jātamatte vighāte
 saratha mamam anekopaddavacchedadakkham
- 27 Iti sugatatanujo jampatīnam kathetvā
 puna pi tad anurūpaṃ desayitvāna dhammaṃ
 puthutaram apanetvā sokasallam ca gālham
 sakavasatim upetā antaḷikkhena dhīro
- 28 Bhujagabhavanavāsi ¹ ninnagāyātha tassā
 bhujagapati mahiddhī Paṇḍubhārābhiddhāno
 sakapurapavaramhā nikkhamitvā caranto
 samupagami tadā taṃ ṭhānaṃ icchāvasena
- 29 Vimalapulinathūpā so samuggacchamānaṃ
 sasiruciramarīcījjālam ² ālokeyitvā
 ṭhitam atha munidhātum vālukārāsīgabbhe
 kim idam iti sakaṅkham pekkhamāno aveḍi
- 30 Sapadi sabahumāno so asandissamāno
 ratanamayakaraṇḍaṃ dhātuyuttaṃ gilitvā
 vitataputhuladeho bhogamālāhi tuṅgaṃ
 kanakasikharirājaṃ veṭhayitvā sayittha
- 31 Salilanidhisamīpaṃ jampatī gantukāmā
 pulinatalagataṃ taṃ dantadhātum adisvā
 nayanasaliladhāraṃ sokajātaṃ kirantā
 sugatasutavaraṃ taṃ taṅkhaṇe 'nussariṃsu
- 32 Atha sugatasuto so cintitaṃ samviditvā
 agami savidham esaṃ sokaḍḍinānanānaṃ
 asuṇi ca jinadhātum vālukārāsīmajjhe
 nihitam api aditṭhaṃ pūjitaṃ jampatīhi
- 33 Sayitam atha yatī so dibbacakkhuppabbhāvā
 ratanagirinikuṇḍe nāgarājaṃ apassi
 vihaḡapatisarīraṃ māpayi taṃ muhutte ³
 vitataputhulapakken' antaḷikkham thakentaṃ
- 34 Jaladhim atigambhīraṃ taṃ dvidhā so karitvā
 pabalapavanaveḡeṇ' attano pakkhajena
 sarabhasam abhidhāvaṃ bhīmasamrambhayogā
 abhigami bhujagindaṃ Merupāde nipannaṃ

¹ B. °bhuvana°.² B. °marīci-jālam.³ B. taṃ muhutte.

- 35 Jahitabhujagaveso taṅkhaṇe¹ so phaṇindo
 paṭibhayacakitatto saṅkhipitvāna bhoge
 sarabhasam upagantvā tassa pāde namitvā
 viṇayamadhuram itthaṃ taṃ munisaṃ avoca
- 36 Sakalajanahitatthaṃ eva jāyanti buddhā
 bhavati janahitatthaṃ dhātumattassa pūjā
 aham api jinadhātum pūjayitvā mahagghaṃ
 kusalapphalam anappaṃ saṅcinissan² ti gaṇhiṃ
- 37 Atha manuḃjaṇānaṃ saccabodhārahānaṃ
 vasatibhavanam esā nīyate Sihaḃaṃ taṃ
 munivaratanudhātum tena dehīti vutto
 bhujagapati karaṇḃaṃ dhātugabbhaṃ adajji
- 38 Vihagapatitanaṃ taṃ saṃharitvāna thero
 jalacarasatabhīmā aṇṇavā uppatitvā
 sakalapathaṃvacakke rajjalakkhiṃ va dhātum
 narapatitanuḃjanaṃ jampatināṃ adāsi
- 39 Iti katabahukāre saṃyaminde payāte
 sugatadasanadhātum muddhanā ubbahantā
 mahati vipinadevādihi magge payutte
 vividhamahavidhāne te tato nikkhamiṃsu
- 40 Mudusurabbhisamīro kaṇṭakādivyapeto
 vimalapulīnahārī āsi sabbattha maggo
 ayanam upagate te dantadhātuppabhāvā
 nigamanagaravāsī sādhu sammānayaṃsu
- 41 Kusumasurabbhicuṇṇākīṇṇahatthāhi niccaṃ
 sakutukam anuyātā kānane devatāhi
 acalagahanaduggaṃ³ khepayitvāna maggaṃ
 agamum aturitā te paṭṭanaṃ Tāmalittim
- 42 Acalapadarabaddhaṃ suṭṭhitodārakūpaṃ
 uditaputhulakāraṃ dakkhaniyyāmakam ca
 sayamabbhimata-Laṅkāgāmināṃ nāvaṃ ete
 sapadi samuparūḃhaṃ addasaṃ vāṇijehi
- 43 Atha diḃapavarā te Sihaḃaṃ gantaṃ icchaṃ
 sarabhasam upagantvā nāvikaśāvadiṃsu
 sutisukhavacasā so sādhu vuttena tesam⁴
 pamuditahadayaṃ te nāvaṃ āropayittha

¹ B. (here and at 31 and 52) taṃ khaṇe. ² M. saṅcinissan. ³ B. M. °gahapa°. ⁴ M. c. esam.

- 44 Jalanidhim abhirūḥesv esu ādāya dhātum
 samabhavum upasantā lolakallolamālā
 samasurabhimanuñño uttaro vāyi vāto
 vimalarucirasobhā sabbathā 'sum disā pi
- 45 Nabhasi asitasobhe Venateyyo va nāvā
 pabalapavanavegā santataṃ dhāvamānā
 nayanavisayabhāvātītātīrācalādim
 pavasi jaladhimajjhaṃ phenapupphābhikiṇṇaṃ
- 46 Atha abhavi samuddo bhīmasaṃvaṭṭavātā-
 'bhīhatasikharikūṭākāravicippabandho
 saṇaṇabbhiduraghorārāvaruddhantaḷikkho
 bhayacakitamanussakkandito sabbarattir
- 47 Udayasikharisīsaṃ nūtanādiccabimbe
 upagatavati tassā rattiya accayamhi
 salilānidhijalaṃ taṃ santakallolamālaṃ
 asitamaṇiviccitaṃ koṭṭimaṃ vāvabhāsi
- 48 Atha vitataphaṇālibhīmsanā keci nāgā
 surabhikusumahatthā keci dibbattabhāvā
 ruciramaṇipadīpe keci sandhārāyanta
 nijasirasi karontā keci kaṇḍuppalāni
- 49 Phuṭakumudakalāpe jattun' eke vahanā
 kanakakalasamālā ukkhipantā ca keci
 pavanacalitaketuggāhakā keci eke
 rucirakanakacunṇāpunṇacaṅgotahatthā
- 50 Salalitaramaṇiyaṃ ¹ keci naccaṃ karontā
 salayamadhuragītaṃ gāyamānā 'va keci
 pacuraturiyabhaṇḍe āhanantā ca ² eke
 munivaratanudhātum pūjitaṃ utṭhahimsu
- 51 Rucirakacakalāpā rājakaṇṭhāya tassā
 munivaradasanaṃ taṃ ambaraṃ uppatitvā
 asitajaladagabbhā niggate vindulekhā
 ujurajatasalākāsannibhe muñci raṃsī
- 52 Atulitaṃ anubhāvaṃ dhātuyā pekkhataṃ taṃ
 pamuditahadayaṇaṃ taṅkhaṇe pannagānaṃ
 paṭiravabharitānaṃ sādhuvaḍḍadikānaṃ
 gaganam aperiyaṇaṃ v'āsi vitthāritānaṃ

¹ B. "lalita".² M. va.

- 53 Pavisi sugataḍḍhādhātu sā moligabbhaṃ¹
 puna gaganatalamhā otarivāna tassā
 phaṇadharanivahā te taṃ taṃ vārayitvā
 maham akarum udāraṃ sattarattindivamhi
- 54 Acalam iva vimānaṃ antaḷikkhamhi nāvaṃ
 gativirahitam ambhorāsimaḷḷhamhi disvā
 bhayavilulitacittā jampatī te samaggā
 dasabalatanujaṃ taṃ iddhimantaṃ sarimsu
- 55 Sapadi munisuto so cittaṃ esaṃ viditvā
 nabhasi jaladharālī maddamāno 'bhigantvā
 vihaḡapatisarīraṃ māpayitvā mahantaṃ
 bhayacakitabhujāṅge te paḷāpesi² khippaṃ
- 56 Itthaṃ buddhasute bhujāṅgaḡaṇitaṃ bhītiṃ sametvā gate
 sā nāvā pavanā pakampitadhajā tuṅgaṃ taraṅgāvaliṃ
 bhindantī gativegasā puthutaraṃ meḡhāvalisannibhaṃ
 Laṅkāpaṭṭanaṃ otarittha sahasā therassa tass' iddhiyā

CATUTTHO PARICCHEDO.

¹ B. moli°.

² M. paḷāpesi.

PAÑCAMO PARICCHEDO.

- 1 Saṃvaccharamhi navamamhi Mahādisena-
puttassa Kittisirimegha-narādhipassa
te jampatī tam atha paṭṭanam otarivā
devālaye paṭivasimṣu manobhirāme
- 2 Disvāna te dvijavaro pathike nisāyaṃ
santappayittha madhurāsanapānakehi
rattikkhaye ca Anurādhapurassa maggaṃ
jāyāpatīnam atha so abhivedayittha
- 3 Ādāya te dasanadhātuvaraṃ Jinassa
sammānitā dvijavaren' atha paṭṭanamhā
nikkhamma dūrataṃ maggaṃ atikkamitvā
padvāragāmaṃ Anurādhapurassa gañchaṃ
- 4 Yaṃ dhammikaṃ naravaraṃ abhitakkayitvā
jāyāpatī visayaṃ etaṃ upāgamiṃsu
taṃ vyādhinā samuditena Mahādisena-
Laṅkissaraṃ sucirakālakataṃ suṇiṃsu
- 5 Sokena te sikharineva samuggatena
ajjhotthaṭā bahutaraṃ vilapiṃsu mūlhā
khāyiṃsu tesam atha mucchitamānasānaṃ
sabbā disā ca vidisā ca ghanandhakārā
- 6 Sutvāna Kittisirimegha-narādhipassa
rajjē ṭhitassa ratanattayamāmakattaṃ
vassena nibbutamahādahanā va kacchā
te jampatī samabbhavaṃ hatasokatāpā
- 7 Sutvāna Meghagiri-nāma mahāvihāre
bhikkhussa kassaci narādhipavallabhattaṃ
tass' antikāṃ samupagamma katātithēyyā
dhātappavattim avadiṃsu ubho samecca
- 8 Sutvāna so munivaro dasanappavattim
haṭṭho yathāmatarasen' abhisittagatto
gehe sake sapadi paṭṭavitānakehi
vaḍḍhesi dhātum amalaṃ samalaṅkatamhi

- 9 Tesam ca jānipatikānam ubhinnaṃ eso
katvāna saṅgaham ulārataṃ yathicchaṃ
vuttantaṃ etaṃ abhivedayitum pasatthaṃ
Laṅkādhīpassa saviḍḍhaṃ paṇiṭṭha bhikkhū
- 10 Rājā vasantasamaye sahaakāminīhi
uyyānakelisukhaṃ ekadine 'nubhonto
āgacchamānaṃ atha tattha sudūrato va
taṃ vipassannaṃ mukhavaṇṇaṃ apassi bhikkhū
- 11 So saṃyamī samupagamma narādhipaṃ taṃ
vuttantaṃ etaṃ abhivedayi tuṭṭhacitto
sutvāna taṃ paramapītibharaṃ vahaṇto
sappattacakkaratano va ahosi rājā
- 12 Laṅkissaro dvijavarā jinadantadhātum
ādāya jānipatayo ubhaye ¹ samecca
essanti Laṅkaṃ acirena itiritaṃ taṃ
nemittikassa vacanaṃ ca tathaṃ amaṇṇī
- 13 Rājā tato mahatiyā parisāya saddhiṃ
tassānurādhanagarassa puruttārāya
āsāya taṃ sapadi Meghagirī vihāraṃ
saddho agaṇṇīhi padasā va pasannacitto
- 14 Divā tato sugatadhātum alabbhaneyyaṃ
ānandajassunivāhehi ca tārahāraṃ
siṅgaṃ vidhāya paṇidhiṃ bahumānapubbaṃ
romaṇṇakakaṇṇukadharo iti cintayittha
- 15 So 'haṃ anekaratanujjalamolīdhārīṃ
pūjeyyaṃ ajja yadi duccejaṃ uttamaṅgaṃ
lokattayekasaraṇassa Tathāgatassa
no dhātuyā maham anucchavikaṃ kareyyaṃ
- 16 Etaṃ pahūtaratanaṃ sadhanaṃ sabhoggaṃ
sappūjayaṃ api dharāvalayaṃ asesaṃ
pūjaṃ karomi tadanucchavikaṃ ahaṃ ti
cinteyya ko hi bhuvanesu amūḷhacitto
- 17 Laṅkādhīpaccam idam appataṃ mam' āsi
buddho guṇehi vividhehi paṇāsaṇṇo
so 'haṃ parittavibhavo tibhavekanāthaṃ
taṃ tādisaṃ dasabalaṃ kathaṃ accayissaṃ

¹ B. ubhayo.

- 18 Ittham punappuna tad eva vicintayanto
 āpajji so dhitiyuto pi visaññibhāvaṃ
 samvījito sapadi cāmaramārutena
 khinnena sevakajanena alattha saññaṃ
- 19 Thokam pi bījam athavā abhiropayantā
 medhāvino mahatiyā pi vasundharāya
 kālena pattatacapupphaphalādikāni
 vindanti patthitaphalāni anappakāni
- 20 Evaṃ guṇehi vividhehi pi appameyye
 dhammissaramhi maham appataram pi katvā
 kālaccayena pariṇāmaṃvisesarammaṃ
 saggāpavaggasukham appaṭimaṃ labhissam
- 21 Ittham vicintiya pamodabharātireka-
 sampuṇṇacandimasarikkhamukho narindo
 sabbañño dasanadhātuvarassa tassa
 pūjesi sabbam api Sīhalādīpam etaṃ
- 22 Bhikkhū pi tepitakajātakabhāṇakādi¹
 takkāgamādikusalā api buddhimanto
 vatthuttayekasaraṇā api poravaggā
 kotūhalā sapadi sannipatimsu tattha
- 23 Rājā tato mahatiyā parisāya majjhe
 icc abravī² munivaro hi susukkadāṭho
 dāṭhā jinassa yadi osadhitārakā va
 setā bhavēyya kim ayaṃ malinā 'vabhāsā
- 24 Tasmim khāṇe dasanadhātu munissarassa
 pakkhe pasāriya duve viya rājahaṃsī
 vitthāritamsunivahā gaganaṅganamhi
 āvaṭṭato javi javena muhuttamattaṃ
- 25 Paccaggham attharaṇakaṃ sitam attharivā
 bhaddāsanamhi vinidhāya munindadhātuṃ
 taṃ jātipupphanikarena thakesi rājā
 vassaccayambudharakūṭasamappabhena
- 26 Uggamma khippam atha dhātu munissarassa
 sā puppharāsikharamhi patitṭhahitvā
 ramsihi duddhadhavahehi virocamaṇā
 sampassataṃ animise nayane akāsi

¹ B. °bhāṇakādi.² M. abruvī.

- 27 Taṃ dhātum āsanagatamhi patitṭhapetvā
khīrodapheṇapaṭalappatime dukūle
chādesi sātakasatehi mahārahehi
bhiyyo pi so upaparikkhitukāmatāya
- 28 Abbhuggatā sapadi vatthasatāni bhetvā
setambudodaraviniggatacandimā va
ṭhatvāna sā upari tesam abhāsayittha
raṃsihi kundavisadehi disā samantā
- 29 Tasmim̐ khaṇe vasumatī saha bhūdharehi
gajjittha sādhuvacanaṃ va samuggirantī
taṃ abbhutaṃ viya samekkhitum amburāsi
so niccalo abhavi santataraṃgabāhu
- 30 Mattebhakampitasupupphitasālato va
bhassimsu dibbakusumāni pi antaḷikkhā
nacesu cāturiyam acchariyaṃ janassa
sandassayimsu gagane surasundarī pi
- 31 Ānandasañjanitatāravarābhīrāmaṃ
gāyimsu gītaṃ amatāsanagāyakā pi
muñcimsu dibbaturiyāni pi vāditāni
gambhīraṃ uccamadhuraṃ diguṇaṃ ninādaṃ
- 32 Saṃsibbitaṃ rajatarajjusatānukārī-¹
dhārāsatehi vasudhambaram ambudena
sabbā disā jaladakūṭamahagghiyesu
dittācirajjutipadīpasatāvabhāsā
- 33 Ādhūyamāna-Malayācalakānananto
saṃphullapupphaḥaparāgabharābhīhāri
sedodaḥbindugaṇasaṃharaṇappaviṇo
mandaṃ avāyi sisiro api gandhavāho
- 34 Rājā taṃ abbhutaṃ avekkhiya pāṭihīraṃ
lokussavaṃ bahutaraṃ ca aditṭhapubbaṃ
vipphāritakkihiyugalo paramappamodā
pūjaṃ karittha mahatiṃ ratanādikehi
- 35 So dhātum attasirasā 'tha samubbahanto
ṭhatvā samussitasitātapavāraṇamhi
cittatthare rathavare sitavājiyutte
lakkhīnidhānaṃ Anurādhapuram pavekkhi

¹ B. anusārī.

- 36 Devindamandirasame samalaṅkatamhi
 rājā sakamhi bhavane atulānubhāvo
 sihāsane paṭikakojavasanthatamhi
 dhātum ṭhapesi munino sasiṭātapatte
- 37 Anto va bhūmipati dhātugharam mahaggham
 katvāna tattha vinidhāya munindadhātum
 sampūjayittha vividhehi upāyanehi
 rattindivam tidivamokkhasukhābhikaṅkhi
- 38 Tesam ca jānipatikānam ubhinna eva
 tuṭṭho bahūni ratanābharanādikāni
 gāme ca issarakulekanivāsabhūte
 datvāna saṅgaham akāsi ti-Sihaḷindo
- 39 Saṅgama jānapadanegamanāgarādi
 ukkaṇṭhitā sugataadhātum apassamānā
 lokuttamassa caritāni abhiṭṭhavantā
 ugghosayimsu dharanipatisannidhāne
- 40 Dhammissaro nikhilaloka hitāya ¹ loke
 jāyittha sabbajanatāhitam ācarittha
 vitthāritā bahujaṇassa hitāya dhātū
 icchāma dhātum abhipūjayitum mayam pi ²
- 41 So sannipātiya mahīpati bhikkhusaṅgham
 āramavāsim Anurādhapuro pakāṇṭhe
 ajjhāsayaṃ tam abhivedayi satthudhātu-
 pūjāya sannipatitassa mahājanassa
- 42 Thero tahiṃ mahati bhikkhugaṇe pan'eko
 medhābalena asamo karuṇādhivāso
 evaṃ ti-Sihaḷapatissa mahāmatissa
 lokatthacāraturassa nivedayittha
- 43 Yo ācareyya anujīvanassa attham
 eso have 'nucarito mahataṃ sabhāvo
 dhātum vasantasamaye bahi nīharitvā
 dassehi puññaṃ abhipatthayataṃ janānaṃ
- 44 Sutvāna saṃyamivarassa subhāsītāni
 pucchittha so naravaro puna bhikkhusaṅgham
 dhātum namassitum anena mahājanena
 ṭhānaṃ kim ettha ³ ramaṇīyataraṃ siyā ti

¹ M. sakala for nikhila.² B. mayan ti.³ B. attha.

- 45 Sabbe pi te atha nikāyanivāsibhikkhū
 ṭhānaṃ sakaṃ sakaṃ aṇaṇṇayum ādarena
 aññoññabbhinnavacanesu ca tesu rāja
 nevābbhinandi na paṭikkhipi kiñci vākyam
- 46 Majjhattatānugata mānasatāya kintu
 rājā avoca puna bhikkhugaṇassa majjhe
 attānurūpaṃ ayaṃ eva munindadhātu
 ṭhānaṃ khaṇena sayam eva gamissatīti
- 47 Rājā tato bhavanaṃ eva sakaṃ upecca
 dhātuppaṇāmaṃ abhipatthaya taṃ jaṇānaṃ
 khippaṃ mukhambujavanāni vikāsayanto
 sajjetaṃ āha nagaraṃ ca vihāramaggaṃ
- 48 Sammajjitā salilasecanasanta dhūli
 racchā tadā 'si pulinattharaṇābhirāmā
 ussāpitāni kanakādivicittitāni
 vyagghādirūpakhacitāni ca toraṇāni
- 49 Chāyānivāritavirocanaraṃsitāpā
 naccaṃ va dassayati vātadhutā dhajālī
 vīthī vasantavanarājīsamānavanṇā
 jātā sujātakadalītarumālīkāhi
- 50 Saṃsūcayanti ca sataṃ navapunnakumbhā
 saggāpavaggasukhaṃ icchitaṃ ijjhatīti
 kappūrasāratagarāgarusambhavehi
 dhūpehi duddinaṃ atho sudinaṃ ahosi
- 51 Olambamānasitamuttikajālakāni
 sajjāpitāni vividhāni ca maṇḍapāni
 sampāditāni ca taḥiṃ kusumagghikāni
 āmodaluddhamadhupāvalikūjitāni
- 52 Gacchimsu keci gahitussavavesasobhā
 eke samuggapari pūrita pupphahatthā
 aññe jaṇā surabhicuṇṇabharaṃ vahantā
 tatthetare dhātaviccittamahātapattā
- 53 Laṅkissaro 'tha sasipaṇḍaravājiyutte
 ujjofite rathavare ratanappabbhāhi
 dhātuṃ tilokatilakassa paṭiṭṭhapetvā
 etaṃ avoca vacanaṃ paṇipātapubbaṃ
- 54 Sambodhiyā iva munissara bodhimāṇḍaṃ
 gaṇḍambarukkhā iva titthiyamaddanāya

- dhammañ ca samvibhajitum Migadāyam ajja
 pūjanurūpam upagaccha sayam padesaṃ
 55 Rājā tato samucitācaraṇesu dakkho
 vissajji phussaratham aṭṭhitasārathim taṃ
 pacchā sayam mahatiyā parisāya saddhim
 pūjāvisesaṃ asamaṃ agamā karonto
 56 Ukkutṭhināḍavisarena mahājanassa
 hesāravena viṣaṇa turaṅgamānaṃ
 bherīravena mahatā karigajjitena
 uddāmasāgarasamaṃ nagaraṃ ahosi
 57 Āmoditā ubhayavithigatā kulitthī
 vātāyanehi kanakābhatāṇe khipiṃsu
 sabbatthakaṃ kusumavassam avassayiṃsu
 celāni c'eva bhamayiṃsu nijuttamaṅge
 58 Pācīnagopurasamīpam upāgatamhi
 tasmim rathe jaladhipiṭṭhigate 'va pote
 tuṭṭhā taṃ yatigaṇā manuḍā ca sabbe
 sampūjayiṃsu vividhehi upāyanehi
 59 Katvā padakkhiṇaṃ atho puram uttarena
 dvārena so rathavaro bahi nikkhamitvā
 ṭhāne Mahindamunidhammakathāpavitte
 aṭṭhāsi tithhagamitā iva bhaṇḍanāvā
 60 Ṭhāne taṃ dasanadhātuvaraṃ jinassa
 Laṅkissaro ratanacittā karaṇḍagabbhā
 saṅghāghanaṃ iva vidhuṃ bahi nīharitvā
 dassesi jānapadanegamaṇāgarānaṃ
 61 Tasmiṃ jane sapadi ābharaṇādivassam
 accantapītibharite abhivassayante
 sānandavandijanamaṅgalagītakehi
 sampāditesu mukhaṇḍe disāmukhesu
 62 Hatthāravindanivāhesu mahājanassa
 candodaye 'va mukulattanaṃ āgatesu
 brahmāmarādijanitāmitasādhuvāde
 tārapathamhi bhuvanodaram ottharante
 63 Sā dantadhātu sasikhaṇḍasamānavanṇā
 raṃsihi kundaṇavacandaṇapaṇḍarehi
 pāsādagopurasiluccayapādapādim ¹

¹ B. °pādī.

- niddhotarūpiyamayaṃ va akā khaṇena
 64 Tappāṭihāriyaṃ¹ acintiyam acculāraṃ
 divāna ke tahim ahesuṃ ahaṭṭhalomā
 ke vā nayuṃ sakasakābhāraṇāni gehaṃ
 ke vā na attapaṭilābham avaṇṇayimsu
 65 Ke no jaḥimsu sakadiṭṭhimalānubaddhaṃ
 ke vā na buddhamahimaṃ abhipatthayimsu
 ke nāma macchariyapāsavasā ahesuṃ
 vatthuttayaṇ ca saraṇaṃ na gamimsu ke vā
 66 Laṅkissaro pi navalakkhaparibbayena
 sabbaññudhātum atulaṃ abhipūjayitvā
 taṃ dantadhātubhavanaṃ puna vaḍḍhayitvā
 antopuramhi² paṭivāsaram accayittha
 67 Dhātuṃ vihāraṃ Abhayuttaram eva netvā
 pūjaṃ vidhātum anuvaccharam evarūpaṃ
 rājā 'tha Kittisirimeghasamavhaya so
 cārittalekhaṃ abhilekhaṃ saccasandho
 68 Cārittaṃ etaṃ itare pi pavattayantā
 te Buddhadāsapamukhā vasudhādhināthā
 saddhādayādhikaguṇābharaṇābhiraṃā
 taṃ sakkarimsu bahudhā jinadantadhātuṃ
 69 Satthārā sambhatatthaṃ purimatarabhava sampajānaṃ
 pajānaṃ
 sambodhiṃ tassa sabbāsavavigamakarīṃ saddahant'
 odahanto
 sotāṃ tass' aggadhamme nipunamati satāṃ saṅgame
 saṅgam esaṃ
 nibbānaṃ santaṃ icche tibhavabhayaapariccāgaḥetuṃ
 gaḥetuṃ

PAÑCAMO PARICCHEDO.

DĀṬHĀVAMSA SAMATTO.

¹ M. Taṃ pāṭihāriyaṃ.

² M. antepuramhi.

KATTUSANDASSANAGĀTHA.

- 1 Yo Candagomiracite varasaddasatthe
 ñikam pasattham akarittha ca Pañcikāya
 buddhippabhāvajananiñ ca akā Samanta-
 pāsādikāya vinayaṭṭhakathāya ñikam
- 2 Aṅguttarāgamavaratṭhakathāya ñikam
 sammohavibbhamavighātakarim akāsi
 atthāya saṃyamigaṇassa padhānikassa
 gantham akā Vinayaśaṅgaha-nāmadheyyam
- 3 Santindriyassa paṭipattiparāyaṇassa
 sallekhavuttiniratassa samāhitassa
 appicchatādiguṇayogavibhūsanassa
 sambuddhasāsanamahodayakāraṇassa
- 4 Sabbesu ācariyatam paramaṅgatassa
 satthesu sabbasamayantarakovidassa
 sissena Sāritanujassa mahādisāmi-
 pādassa tassā vimalanvayasambhavassa
- 5 Suddhanvayena karuṇādiguṇodayena
 takkāgamādikusalena visāradena
 sabbattha patthaṭasudhākararamsijāla-
 saṅkāsakittivisarena parikkhakena
- 6 Saddhādhanena sakhilena ca Dhammakitti-
 nāmena rājagurunācariyena eso
 sotuppasādaajanano Jinadantadhātu-
 vam-so kato nikhiladassipabhāvadīpo
- 7 Dhammo pavattatu cirāya munissarassa
 dhamme ñhitā vasumatīpatayo bhavantu
 kāle pavassatu ghano nikhilā pajā pi
 aññoññamettipaṭilābhasukham labhantu

THE END.

PAÑCAGATI-DĪPANAM.

EDITED BY

M. LÉON FEER,

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Ce texte est donné d'après un seul MS., le No. 346 du fonds pâli de la Bibliothèque nationale à Paris. Ce MS., qui vient de Siam, est en caractères cambodgiens-siamois. On sait que ces MSS sont les plus défectueux.

Le No. 347 du même fonds, de même provenance et de même écriture, est le commentaire du texte contenu dans le No. 346; les deux MSS. sont donc, pour ainsi-dire, inséparables. Le commentaire, suivant l'usage, reproduit et explique une partie du texte; quelquefois il corrige les fautes qui s'y trouvent, quelquefois il les répète, quelquefois aussi il en fait qui ne sont pas dans le texte. Il laisse souvent des passages difficiles sans explication. Malgré cela, ce commentaire est d'un très-utile secours pour l'établissement du texte.

Néanmoins, il est évident que, pour donner un bon texte du Pañca-gatī-dīpanam, il faudrait pouvoir consulter d'autres MSS.

Comme il aurait fallu donner trop des notes pour rendre compte des différences qui existent entre le présent texte et celui du MS. on n'en a donné aucune. On s'est borné à mettre entre crochets [] les lettres qui ne sont pas dans le

MS. et qui ont été ajoutées, entre parenthèse () celles qui sont dans le MS. mais qu'on a cru devoir omettre. Le mot (*sic*) a été ajouté après certains mots qui paraissent douteux. Quelques notes relatives aux difficultés de lecture ont été mises en très petit nombre, à la suite du texte.

Le MS. compte *cinq* divisions dont le titre est indiqué à la fin de chacune d'elles. Ces titres ont été reproduits intégralement à la place où ils se trouvent; mais on les a, de plus, ajoutés en tête des divisions, en petites capitales (NARAKAKAṆḌAM, etc.).

Plusieurs de ces cinq divisions comportent des sous-divisions indiquées par le texte lui-même ou par le commentaire. Ces sous-divisions sont indiquées, à la place même où le texte les mets (quand elles sont dans le texte), par des sous-titres répétés en *italiques* (*aṭṭha mahā-narakā*) en tête de la section qu'ils servent à désigner. Quand ces sous-titres ne sont pas dans le texte, on s'est borné à les mettre en tête de la section, en *italiques*, et entre parenthèse (2. *Nirayussaddā*) (§ 1. *Peta*^o), etc. Enfin quand le texte ne fournit aucune indication précise, on a mis seulement des numéros: § 1 § 2.— Le premier mot du texte (Namatthu) est à la place qu'il a dans le MS.

Le nombre des *glokas* est de 114. les numéros ont été mis en tête de chacun d'eux, au lieu d'être placés, comme on le fait souvent, à la fin, entre les deux barres doubles qui viennent après le dernier mot du vers.

Dans le MS. les *padas* sont tous séparés les uns des autres par un petit espace vide, et il n'y en a entre les vers qu'un espace vide un peu plus grand et un simple trait. Il a paru que le mieux était de mettre un double trait après le 2^{er} *pada* et deux doubles traits après le 4^{er}.

La traduction française de ce petit poème se trouve à la fin des "Extraits du Kandjour" (Annales du Musée Guimet, vol. v. pp. 514-528).

PAÑCA-GATI-DÎPANAM.

Namatthu || ||

- 1 Guṇino jitaḥeyyassa sammāñāṇāvabhāsino ||
paratthakārino niccam tilokagaruno namo || ||
- 2 Kāyādihi kamaṃ kammam attanā yaṃ subhāsubba[m] ||
phalaṃ tass-eva bhuñjati kattā añño na vijjati || ||
- 3 Iti mantvā dayāpanno tiloke kataru(*sic*) satthā ||
hitāyāvoca sattānaṃ kammuno yassa yapphalaṃ || ||
- 4 Taṃ vakkhāmi samāsena sutvā sambuddhabhāsitaṃ ||
subhaṃ vā asubhaṃ kammaṃ kātum hātuñ ca vo
dhunā || ||

I. NARAKA-KANDAM.

§ 1. *Aṭṭha māha-narakā.*

- 5 Sañjīvo Kālasutto ca Saṅghāto Roruvo tathā ||
Mahāroruvo Tapo ca Mahātapo ca Avīcayo || ||
- 6 Lobha-moha-bhaya-kkodhā ye narā paṇaghātino ||
vadhayitvāna himsanti Sañjīvaṃ yanti te dhuvam || ||
- 7 Samvaccharasabassāni bahūni pi hatā hatā ||
sañjīvanti yato tathā tato Sañjīva-nāmako || ||
- 8 Mātā-pitu-suhajjādi-mitta-dosakarā narā ||
pesuṇṇāsaccavādā ca Kālasuttābhigāmino || ||
- 9 Kālasuttānusārena phālyante dāru va yato ||
kakkaccehi jalantehi Kālasuttam tato matam || ||
- 10 Ath-eḷaka-līṅgālādi-sas-ākhu-miga-sūkare ||
hananti pāpino ’ññe ca Saṅghātam yanti te narā || ||
- 11 Saṅghātā tathā ghātyante sammā hananato yato ||
tasmā Saṅghāta-nāmena sammato nirayo ayam || ||
- 12 Kāya-mānasa-santāpam ye karonti ha dehinam ||
kutākāpamākā ye ca Roruvam yanti te narā || ||
- 13 tibbena vuphinā tathā dayhamānā nirantaram ||
ghoram ravam vimuñcanti tasmā sa Roruvo mato || ||
- 14 Deva-dvija-guru-dabbam haṭam yehi pi rakkhato ||
te Mahāroruvam yanti ye ca nikkhepa-hārino || ||

- 15 Ghoratā vuñhi-tāpassa ravassāpi mahattato ||
 Roruvo ti mahā tassa mahattaṃ Roruvo api || ||
- 16 Dāvādi-dahane dāhaṃ dehinañ ca karoti yo ||
 so jalaṃ jalane jantu tappate Tāpane rudam || ||
- 17 Tibbam tāpana-santāpaṃ tanoteva nirantaram ||
 yato tato ca lokasmim khyāto Tāpana-nāmako || ||
- 18 Dhammādhamma-vipallāsaṃ natthiko yo pakāsati ||
 santāpeti ca satte yo tappate sa Patāpane || ||
- 19 Patāpayati tattha te satte tibbena vuñhinā ||
 tapanātisayenāyaṃ tasmā vutto Patāpaṇo || ||
- 20 Katvā guṇādhike dosaṃ ghātayitvāna sāvake ||
 matā-pitu-garū-cāpi Avicimhi bhavanti te || ||
- 21 Atthini pi viliyante tattha ghoraggitāpato ||
 yato na vici sukhassa tenāvīcīti sammato || ||

Attha-mahānarakā || ||

§ 2. (*Nirayussadā*).

- 22 Nirayass-ekamekassa cattāro nirayussadā ||
 miḥakūpo kukkulo ca asipattavanam nadi || ||
- 23 Mahānirayato sattā nikkhantā miḥakāsuyam ||
 patanti ye te ghorehi kimivyūhehi vijjare || ||
- 24 Nikkhantā miḥa-kūpambā kukkule ca patanti te ||
 patitā tattha te sattā sāsapā viya paccare || ||
- 25 Kukkulambā ca nikkhantā dume passanti sobhane ||
 harite pattasampanne te upenti sukhaththino || ||
- 26 Tattha kākā ca gijjhā ca sunakh-oluka-sūkarā ||
 baka-kākādayo bhesmā lohatuṇḍā subheravā || ||
- 27 Te sabbe parivāretvā tesam mamsāni khādare ||
 puna sañjātamamsā te utthahanti patanti ca || ||
- 28 Aññamaññaṃ vināsāya paharanti raṇe ca ye ||
 pāpenāsinakhā te tu jāyante dukkhabhāgino || ||
- 29 Nakhā yevāsiyo tesam āyasā jalitā kharā ||
 teh-aññoññaṃ nikantanti yan-tenāsinakhā matā || ||
- 30 Lohajalita-tikkhattam soḷasaṅguli-kaṇṭhakam ||
 balenāropayanti tam simbalim parādārikam || ||
- 31 Loha-dāthā mahākāyā jalitā bheravithhiyo ||
 tam āliṅgiya bhakkhanti parādārāpahārinam || ||

- 32 Âradante pi khâdanti sâ-gijjhe luka-vâyasâ ||
asipattavane chinne nare vissâsa-ghâṭino || ||
- 33 Ayo-gulâni bhuñjanti te tattâni punappunam ||
pivanti kutṭhitam tambam ye paratthâpahârino || ||
- 34 Soṇâ bheravâyodâṭhâ bhusam khadanti te nare ||
vassagonam nadante pi ye sadâ khetake ratâ || ||
- 35 Macchâdi jalaje hantvâ jalitambadravodakam ||
yanti Vetarâṇi[m] ghoram vuṇhinâ ḍayhate ciram || ||
- 36 Lañcalobhena sammûlho yo vohâram adhammikam ||
karoti narake kaṇḍam so cakkena vihaññate || ||
- 37 Pīlâ bahuvidhâkârâ katâ yehidha dehinam ||
pīlenti te ciram tattâ yanta-pabbata-muggarâ || ||
- 38 Bhedakâ dhamma-setunam ye cāsammagga-vâdino ||
khuradharâ pi tam maggam gantvâ kandanti te narâ || ||
- 39 Nakha-cuṇṇita-yukâdi kandanti ciram narâ ||
punappunam mahâkâyamesaselehi cuṇṇitâ || ||
- 40 Sīlam yo ca samâdâya sammâ no parirakkhati ||
vilīyamânamamsatṭhi kukkule paccate ciram || ||
- 41 Anunâ pi yo-m-eko micchâjīvena jīvati ||
gūthamugge nimuggo so kimi-vyūhehi khajjate || ||
- 42 Disvâvihi-majjha-gate paṇino cuṇṇayanti ye ||
tatr-ayomusaleh-eva te cuṇṇanti punappunam || ||
- 43 Kururâccantakopanâ sadâ himsaratâ narâ ||
paradukkhapahatṭhâ ca jāyante Yama-rakkhasâ || ||
- 44 Sabbesam eva dukkhânam bhijjamuddhâdi-bhedato ||
kāya-vâcâdi pâpam yam tam daṇḍâpi na kârāye || ||

Naraka-kaṇḍam pathamam || ||

II. TIRACCHĀNA-KANDAM.

- 45 Hamsapârâpatâdinam khattânam atirâginam ||
jāyante yoniyam râgâ mûlḥâ kiṭṭâdiyonisu || ||
- 46 Sappâ kodhohanâhehi mânatthaddhâ mittâdhipâ ||
atimânenâ jāyante gadrabhasoṇayonisu || ||
- 47 Maccherosuyako câpi hoti vânarâ-jâtiko ||
mukharâ capalâlajjâ jāyante kâkayonisu || ||
- 48 Vadha-bandhana-middhâhi hatth-assa-mahisâdinam ||
honti kurûra-kammantâ sukâ khajjara-vicchikâ || ||

- 49 Vyaggha-majjāra-gomāyu-accha-gijjha-vākādayo ||
 jāyante pecca mamsadā kodhanā maccharā narā || ||
 50 Dātāro kodhanā krūrā narā nāgā mahiddhikā ||
 bhavanti cāgino kodhā dappā ca garuḍissarā || ||
 51 Katam yaṃ pāpakam kammaṃ mānasādikam attanā ||
 tiracchānesu jāyante || tena taṃ parivajjaye || ||

Tiracchāna-kaṇḍaṃ dutiyaṃ || ||

III. PETA-KAṆḌAM.

(§ 1. *Peta*).

- 52 Khajjabhojjāpahattāro yehi uttāhāna-vajjitā ||
 bhavanti kuṇāpāhārā petā te kaṭapūṭanā || ||
 53 Vihetṭhayanti ye bāle lobhena vañcayanti ca
 te pi gabbhamalāharā jāyante kaṭapūṭanā || ||
 54 Hīnācārātīhīnā ca maccharā niccalobhino ||
 ye narā pecca jāyanti petā te galakaṇṭakā || ||
 55 Paradānaṃ nisedheti na ca kiñci dadāti yo
 khuppiāsika-peto so sūcivatto mahodaro || ||
 56 Dhaṇaṃ bhuñjati vamsatthaṃ na bhuñjati na deti yo ||
 dattādāyī tato peto laddhabhogī sa jāyate || ||
 57 Yo paratthāpahāriccho datvā c-ev-anutappati ||
 so gūṭha-semha-vantānaṃ peto jāyati bhakkako ||
 58 Yo vadaty-appiyo kodhā vākyam ammāvagghatanam ||
 bhavat-ukkāmukho peto so ciraṃ tena kammurā || ||
 59 Kurūramānaso yo tv-a(m)ādayo kalahakārako
 kimikīṭapaṭaṅgādo peto so jotiko bhavē || ||

(§ 2. *Kumbhaṇḍa*).

- 60 Gamakūṭo dadāty-eva yo dānaṃ piḷayaty-apī ||
 Kumbhaṇḍo vikaṭākāro pūjamāno so jāyate ||
 61 Niddayo pāṇino hantvā bhakkhitum yo dadāti ca ||
 khajjabhojjāni so vassa labhate pecca Rakkhaso || ||
 62 Gandha-mālā-ratā niccaṃ mandakodhā ca dāyaka ||
 Gandhabbā pecca jāyante devānaṃ rativaddhanā || ||
 63 Kodhano pisuno koci lobhatthaṃ yo payacchati ||
 Pisāco duṭṭhacitto so jāyate vikaṭānāno || ||

- 64 Niccappadutṭhâ capalâ parapīlakarâ narâ ||
 sampadānaratâ niccaṃ Bhûtâ pecca bhavanti te || ||
 65 Ghorâ kuddhâ padâtâro piyāsavasurâ ca ye ||
 jāyante pecca Yakkhâ te ghorâhârâ surâpiyâ || ||
 66 Ye nayantīdha yānehi mâtâ-pitu-guru-jane ||
 vimāna-cārino Yakkhâ te honti sukha-samyuttâ ||
 67 Tanhâ-macchera-dosena pecca petâsubhehi tu(m)
 yakkhādāyo kiliṭṭhehi tasmâ tam parivajjaye || ||

(§ 3. *Asura*).

- 68 Saṭho mâyāviko niccaṃ carate n-aññapāpako ||
 kalippiyo padâtâ ca so bhavaty-Asurissaro || ||
 69 Tāvatiṃsesu devesu Vepacittâsurâ gatâ ||
 Kālakañjâsurâ nâma gatâ petesu saṅgaham || ||
 Peta-kaṇḍam tatiyam || ||

IV. MANUSSA-KANDAM.

- 70 Devâsuramanussesu himsâyappâyuko naro ||
 dīghâyuko tv-ahimsâya tasmâ himsâ vivajjaye || ||
 71 Kutṭha-kkhaya-jar-ummâdâ ye[ca]ññe rogâ pâṇinam ||
 vadha-tālana-bandhehi honti ha tesu jantusu || ||
 72 Hârako yo paratthānam na ca kiñci payacchati ||
 mahatâ viriyeṇāpi dhanam so nâdhigacchati || ||
 73 Adinnam dhanam âdâya dānāni ca dadāti yo ||
 so pecca dhanavâ hutvâ puna jāyati nidhano || ||
 74 Na hârako na dātâ yo na h-atikapaṇo jano ||
 kicchena mahatâ dabbam thiram so labhate dhuvam || ||
 75 Hârako na paratthānam cāgavâ vītamaccharo ||
 ahâriyam bahu vittam iddham so labhate naro || ||
 76 Âyu-vaṇṇa-bal-upeto dhīmâ roga-vivajjito ||
 sukhî pajâyate niccaṃ yo dadāti ha bhojanam || ||
 77 Salajjo rūpavâ hoti suchâyo janatâpiyo ||
 so bhava vatthalabhî ca yo vatthāni payacchati || ||
 78 Âvâsam yo dadāti ha vipprasannena cetasâ ||
 pasādâ sabbakāmiddhâ jāyante tassa dehino || ||
 79 Saṅkamopāhanādīni ye payacchanti mānavâ ||
 bhavanti sukhino niccaṃ labhante yānam uttamam || ||

- 80 Papā-kūpa-talākāni kārāyitvā jalāsaye ||
sukhino vītasantāpā nippipāsā bhavanti te || ||
- 81 Pupphehi pūjito niccam samiddho sirimā bhava ||
saraṇam sabbadehinam āramam yo payacchati || ||
- 82 Vijjādānena paṇḍiccam paññā-vyāsenā labhate ||
bhesajjābhayaadānena rogamutto tu jāyate || ||
- 83 Cakkhumā dīpadānena vāladānena sussaro ||
sayanāsanadānena sukham labhati mānava || ||
- 84 Gavādiṃ yo dadāti ha bhojjam khīrādi-samyuttam ||
balavā vaṇṇavā bhogī hoti dīghāyuko ca so || ||
- 85 Kaññā-dānena kāmānam labhī ca parivāravā ||
dhana-dhañña-samiddho tu bhūmi-dānena jāyate || ||
- 86 Pattam puppham phalam toyam atthāpi vāhanam piyam ||
yam yam yattheccchitam bhatya[m] dātabbam tam ta-
datthinā || ||
- 87 Kesayitvā dadāti ha saggattham vā bhayena vā ||
yasattham vā sukhatham vā kiliṭṭham so phalam labhe || ||
- 88 Sakattha-nirapekkhena dayā-yuttena cetasā ||
parattham deti yo so yam akiliṭṭham phalam labhe || ||
- 89 Yam kiñci dīyate-ññassa yathā kalam yathā vidhi ||
tena tena pakāreṇa tam sabbam upatiṭṭhati || ||
- 90 Pare abādhayitvāna sayam kāle yathecchitam ||
akesayitvā dātabbam tam hi dhammāvirodhitam || ||
- 91 Evam pi diyamānassa dānass-eva phal-ubbhavo ||
dānam sabbasukhānam hi paramam kāraṇam matam || ||
- 92 Virato yo paradārehi dāre so sundare labhe ||
snehappadesakālādi vajjanto puriso bhava || ||
- 93 Paradāresu samsatṭham yo na vāreti mānasam ||
sārajjati c-anāgesu nārittam yāti so pumā || ||
- 94 Yā jigucchati narattam susilā mandarāginī ||
niccam pattheti pumbhāvam sā nārī narattam vaje || ||
- 95 Yo tu sammā nivātaṅkam brahmacariyam nivesati ||
tejassī suguṇo bhogī devehi pi sampūjito || ||
- 96 Daḥhassati asammūlho virato majjapānato ||
jāyate saccavādi ca yasassī sukha-samyutto || ||
- 97 Bhinnānam api sattānam bhedaṇ-eva karoti yo ||
abhejja-parivāro so jāyate thira-mānaso || ||
- 98 Āṇattim kuruto niccam gurunam haṭṭha-mānaso ||

- hitāhitābhidhāyī ca so ādeyya-vacano bhava || ||
 99 Nīcā parāvamanena vipallāsena t-unnatā ||
 bharanti sukhino datvā sukhaṃ dukkhaṃ ca dukkhino || || .
 100 Paravambhanabhiratā saṭṭhā h-asaccavādino ||
 khujjavāmanattam yanti ye ca rūpābhimanino || ||
 101 Jaḷo vijjāsu macchero bhava mūgo piyāppiyo ||
 jāyate badhiro mūḷho hitavākyabbhusūyako || ||
 102 Dukkhaṃ pāpassa puññassa sukhaṃ missassa missakaṃ ||
 ñeyyaṃ sadisanissandaṃ kammānaṃ sakalaṃ phalaṃ || ||
 Manussa-kaṇḍaṃ catutthaṃ || ||

V. DEVA-KAṆḌAM.

§ 1.

- 103 N-ev-attano sukhāpekkhī na ca haṭṭho pariggahe ||
 gahānaṃ pamukho vāyaṃ Mahārājikataṃ vaje || ||
 104 Mātā-pitu-kulejettṭha-pūjako cāgavā khamī ||
 tussati yo na kalahe Tāvatisesu so bhava || ||
 105 Na vigahe ratā n-eva kalahe haṭṭhamānasā ||
 ekanta-kusale yuttā ye te Yāmapagā narā || ||
 106 Bahussutā dhammadharā supaññā mokkhaṇḍakino ||
 guṇehi parituttṭhā ye narā te Tussitopagā || ||
 107 Silappadānavinaye pavattā ye sayam narā ||
 mahussāhā ca te vassaṃ (sic) Nimmānarati-gāmino || ||
 108 Alinamānasā sattā padāna-dama-saññame ||
 guṇādhikā ca honti te Parinimmittavattino || ||
 109 Sīlena Tidivaṃ yāti jhānena Brahma-sampadam ||
 yathābhūta-pariññānaṃ Nibbānaṃ adhigacchati || ||

§ 2.

- 110 Subhāsubham kammaphalam mayeta[m] kathitaṃ phalaṃ ||
 subhen-eva sukhaṃ yāti dukkhaṇ cāsuhāsambhavam || ||
 111 Maccu-roga-jarā tv-eva cintanīyam idaṃ tayaṃ ||
 vippayogo piyehāsi kammano tassa taṃ phalaṃ || ||
 112 Pappoty-evam virāgam yo viratto puññaṃ icchati ||
 pāpaṇ ca vajjayaty-evam taṃ suṇātha samāsato || ||

- 113 Sammāparatthakaraṇaṃ parānattha-vivajjanaṃ ||
 puñña-pāpa-vipallāso vuttam etaṃ mahesinā ||
 114 Devā c-eva manussā ca tisso pāpā yā bhūmiyo ||
 gatiyo pañca nidiṭṭhā buddhen-eva tayo bhavā || ||

Deva-kaṇḍaṃ pañcamam || ||

Pañca-gati-dīpana[ṃ] samattam || ||

NOTES.

- Çl. 3. 2. MS. kataru ; perhaps bhagavā.
 Çl. 31. 2. bherav° ; MS. terav°.
 Çl. 59. 1-2. MS. tvaṃ dayo, for tu-adayo (?).
 Çl. 61. 2. Text, bhakkhitam ; Commentary, bhakkhituṃ.
 3-4. MS. sovassa labhate ; perhaps labhate so-v-assa.
 Çl. 74. 2. Text, nahadhikapāṇe ; commentary (explaining),
 dhanāṭisāyena kappano.
 Çl. 93. 3. Text, sarajjati ; Commentary, rarajjati.
 Çl. 94. 1. MS. rarittam ; 4. MS. narattam.
 Çl. 107. 3. MS. vassaṃ for vassu = v-assu or vassuṃ =
 v-assuṃ (?).
 Çl. 110. 4. MS. sambhavaṃ ; perhaps sambhavā.
 Çl. 112. 1. MS. virāgaṃ so.

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One Subscriber paid for 1882. Eight Subscribers paid for 1883.

Subscribers for 1884.

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-

ACCOUNTS, 1883.

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RECEIPTS DURING 1883.		PAYMENTS ON ACCOUNT OF 1883 PUBLICATIONS.	
	£ s. d.		£ s. d.
Donors...	280 10 0	Printing	156 10 0
Subscribers of Five Guineas	115 10 0	Postage and Stationery (including cost of sending Publications to Members)	16 19 4
" One Guinea	61 19 0	Purchase, carriage, and binding of MSS.	21 13 10
For copies of "Catalogue" sold to India Office...	15 0 0	Loss by exchange	0 4 6
Interest from Bank	4 11 11		
Balance from 1883 remitted from Ceylon (received 17th April, 1884)	86 3 4	Balance ¹	376 6 7
	<u>£563 14 3</u>		<u>£563 14 3</u>

¹ Balance in bank on 1st January 1885, £616 8s. 11d.

ACCOUNTS IN CEYLON, 1883.

Ed. Guneratne in Account with the Pali Text Society, for Half-year ended 30th June, 1883.

Dr.	Rs.	Cts.	Cr.	Rs.	Cts.
1883.			Lent—		
Jan. 1st.	Balance brought forward from last year	...	Subhuti P. O. Order for Rs.	...	100 0
June 30th.	Subscriptions received from five subscribers		Order 1 R. Regtn 16	...	1 16
	for first year	...			101 16
		...	23rd. Clearing package of Books	...	...
		...		...	10 14
		...	Difference on postage of Letters	...	...
		...		...	40
		...	24th. Tin case for 'Suchittalankera' and postage		1 50
		...	Postage on Books sent by Col. Olcott to		
		...	Bombay	...	1 40
		...	Local postage on 16 sets of Books	...	6 60
		...	Inland postage on Letters and Stationery	...	4 50
June 29th.	Deposited for a Draft on London	...		...	750
	Balance in hand	...		...	58 80
					<hr/>
					Rs. 934 50

Rs. 743 23 = £60 inclusive of expenses.
 52 = 10d. ditto.
 6 25 = Commission.

Galle, 30th June, 1883.

750 0

E. R. GOONERATNE.

ACCOUNTS IN CEYLON, 1883.

Ed. Gooneratne in Account with the Pali Text Society, Half-year ended 31st December, 1883.

1883.	RECEIPTS.		PAYMENTS.	
		<i>Rs. Cts.</i>		<i>Rs. Cts.</i>
July.	Balance brought forward from last Half-year ...	58 80	Postage of Mahâ Niddesa forwarded ...	1 0
	Subscriptions for 1883 from 78 Subscribers at 10½ Rs. each ...	819 0	Advertising in <i>Observer</i> and <i>Examiner</i> next year's publications, and calling for Subscriptions...	12 50
	(Out of 81 Subscribers in list, three were Five-Guinea Subscribers, and their amounts were remitted last Half-year).		Clearing package received ex Goorkha, and conveyance to Galle ...	5 0
	One Subscriber for 1883 at 52½ Rs. ...	52 50	Postage correspondence and Stationery ...	7 80
	Four Subscribers whose first year's Subscription was received after 30th June ...	42 0	Dec. 31st. Balance in hand for which a cheque will be forwarded shortly* ...	946 0
		<u>Rs. 972 30</u>		<u>Rs. 972 30</u>

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Galle, 31st December, 1883.
E. R. GOONERATNE.

¹ Draft for £86 3s. 4d. received in London on April 17th, 1884.

ACCOUNTS IN CEYLON, 1884.

Ed. Gooneratne, Mudaliyar, in account with the Pāli Text Society for the year ending 31st December, 1884.

RECEIPTS.		PAYMENTS.	
1884.	<i>Rs. Cts.</i>	1884.	<i>Rs. Cts.</i>
Subscription of 1882 collected this year ...	10 50	Clearing expenses of 1883 publications ...	6 93
Subscriptions of 1883 collected this year (8) ..	84	Local postage on fourteen copies ...	5 60
Received from two five guinea subscribers ...	105	Postage to Madras on one copy ...	1 48
Dec. 21st. 70 Subscribers for 1884 at <i>Rs.</i> 10 50 ...	735	Dhammasangani Vibhanga Dhātū Kathā and Katha Vattu purchased ...	75
		Regn. and money order, remitting value of above ...	1 16
		Forwarding per parcel post to England ...	5
		Nov. 21st. Stationery and copying expenses of Udāna Athakathā ...	15
		Forwarding per parcel post to England ...	1 28
		Olas and copying expenses of Apadāna Athakathā ...	37
		Forwarding per parcel post to England ...	1 50
		Postage on correspondence this year ...	3
		Balance in my hand at date ...	781 55
	<u>Rs. 934 30</u>		<u>Rs. 934 50</u>

Galle, 31st December, 1884.

E. R. GOONERATNE.

WORKS ALREADY PUBLISHED.

1. AṄGUTTARA	edited by	DR. MORRIS, 1882.
2. ABHIDHAMMATTHA-SAṄGAHA	„ „	(See above, p. x), 1884.
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4. KUDDHA-AND MŪLA-SIKKHĀ	„ „	DR. E. MÜLLER, 1883.
5. CARIYĀ-PIṬAKA	„ „	DR. MORRIS, 1882.
6. TELA-KAṬṬHA-GĀTHĀ	„ „	GOONERATNE MUDALIAR 1884.
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8. THERĪ-GĀTHĀ	„ „	PROF. FISCHER, 1883.
9. DĀṬṬHĀ-VAṆSA	„ „	(See above, p. xi), 1884.
10. PAṆCA-GATI-DĪPANA	„ „	M. LÉON FEER, 1884.
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12. SAGĀTHA-VAGGA OF THE SAM- YUTTA	„ „	M. LÉON FEER, 1884.
13. SUTTA-NIPĀTA (PT. I. TEXT),	„ „	PROF. FAUSBÖLL.

WORKS IN PROGRESS.

1. DĪGHA NIKĀYA	} to be edited by {	PROF. RHYS DAVIDS AND
2. SUMANGALA VILĀSINĪ		PROF. J. E. CARPENTER.
3. SAMYUTTA NIKĀYA	„ „	M. LÉON FEER.
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5. ITI-VUTTAKA	„ „	PROF. WINDISCH.
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7. UDĀNA	„ „	DR. PAUL STEINTHAL.
8. VISUDDHI-MAGGA	„ „	PROF. LANMAN.
9. NIDDESA	„ „	PROF. BLOOMFIELD.
10. MAHA-VAṆSA	„ „	PROF. OLDENBERG.
11. AṄGUTTARA	„ „	DR. MORRIS.
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